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HISTORY OF JOHNSON CO., KY

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Chapter III.

ENGLISH COLONISTS.

The first English in America were John Cabot and his sons, who were sent by Henry VII, King of England, to seek their fortune by discovery, and take possession in the King's name, of all lands which they could find. They saw the coast of Labrador fourteen months before Columbus touched South America in 1498. The next year they discovered New Foundland, and sailed along the coast as far south as Chesapeake Bay.

The English made no real effort to found homes in North America until eighty years after the discoveries by the Cabots. All expeditions, so far, were in search of gold and treasures. None came to stay; consquently these early adverturers failed. Sir Humphrey Gilbert, seeing the failure that resulted from the search for goldplanned a colony for fisheries and regular trade. But his two expeditions failed, and he was lost at sea. His half brother, Sir Walter Raleigh, as the next to undertake the task of settlement in this country, which, also, was unsuccessful. In 1585, under the reign of Queen Elizabeth, he sent 108 colonists over. Some of them returned with such glowing accounts of the beauty and richness of the land visited and settled that, in honor of the Virgin Queen, it was named "Virginia."

A second colony, including some women and children, arrived at Roanoke in 1587. At this time war broke out between England and Spain, and ships that were to bring fresh supplies for the colonists went in pursuit of Spanish ships, and were, themselves taken there-by leaving the new settlers without supplies.

When Englishmen re-visited Virginia, three years later, none were to be found. Whether the settlers had perished, or had taken refuge elsewhere, has never been known.

When Queen Elizabeth died in 1603, and King James I (under whose reign the new Bible was translated, known as the King James version, and published in 1611) succeeded to the throne of England. In 1606 he gave charters to two English companies for planting and ruling two colonies in Virginia. They were the Plymouth and London companies. The latter, under the leader-ship of Captain John Smith, founded Jamestown (1607), so named in honor of the King, which proved to be the first permanent English settlement within the limits of the United States. One hundred, five men made up the first colony. The following winter one hundred, twenty men were added; and in 1608, seventy more, including two women. In June, 1609, five hundred more colonists sailed for Jamestown, from England. Among them were the wife and daughters of Lieutenant General Gates, who were, for a time nearly the only white women in this country. In 1619, besides nearly twelve hundred other settlers, ninety honest girls came from England and became wives of planters.

By 1660 Virginia had about 30,000 inhabitants. Other settlements had sprung up, which included Richmond and Williamsburg. From this date up to the time of the Declaration of Independence in 1776, the story of the English settlers is a continuation of the history of the American Colonies, which is covered in almost every hostory of the United States. It is enough for our purpose to say that their settlements for this period were confined to Eastern Virginia and the Atlantic coast. It was not until after the Revolution that they began to migrate into the interior.

Those who did so migrate before that time were principally exploring parties or soldiers--mostly French and English--who were playing the Old World game of trying to win territory for their governments. After the War of Independence there was a lull in the life of westward traveling and expanison, while the new nation was finding itself. But that restless, daring spirit that drove the first Anglo-Saxons forth in quest of adventure and booty still stirred in the breasts of their descendants. Eager for pilgrimages and crusades, the pressue of settlement, and the desire for new and cheaper lands soon sent a great tide of adventurous men and women out into the vaster and wilder territory.

Attention is called to the fact that the wandering of these people towards the setting sun is only conforming to the history of the adventures of people of all time, in that civilization has always moved westward.

This movement of the colonists, for the most part, went west from the Atlantic seaboard. The earliest way was by water and portage. Mountains were obstacles. The French used the lakes. They came into what is now Pennsylvania by way of Niagara, then to Erie, (Presque Isle), down French Creek to Franklin (Venango), and down the Allegheny to Pittsburgh (Fort Duquesne). The English, of New York tried to go west by the Hudson Valley to Albany, and by the Mohawk Valley to the lakes. The hostile Iroquis made that difficult.

Farher south, in Pennsylvania, there was a trail from Philadelphia up the Susquehanna and Juniata, across the mountains by the Kittanning Gorge, and down to the Allegheny River. A trail known as Nemacolin's Path went from Pittsburgh to the Potomac.

Washington, when he went as a Colonial soldier from Virginia into Western Pennsylvania, went by Cumberland, Maryland; then Wills Creek, and over Nemacolin's Path. Braddock went by it to his defeat.

The Mohawk Valley way and the Susquehanna way were bad for a long time because of Indians. There had been a tide of Scotch-Irish and Germans coming in by the port of Philadelphia; and finding Pennsylvania lands high, they went south through the Shenandoah Valley. That was another great Indian war path. Then a gap was found to the west--Cumberland Gap.

The settlement of the Upper Big Sandy was in fact, an overflow from the great stream of Immigration from the seaboard towns in Pennsylvania, Virginia, and the Carolinas. Making their way through Virginia, these pioneers passed from the Shenandoah onto the headwaters of the New River; and thence to the Holston, the Clinch, and the Powell rivers.

From this point, the principal trail led most of them through the Cumberland Gap into Central Kentucky, over the wilderness road, some of them later crossing on into Ohio and Illinois. Instead of coming on through Cumberland Gap, some remained in Southeastern Virginia. Others, however, followed down the Clich and Holston and made their way over-land into central Tennessee; some continued even farther into the South-west. During the height of this great immigration from 1785 to 1810, a few annually turned northward into the New River Valley, and others left the trail for the north at Fort Chiswell. These were principally, Virginians and Carolinians who were attracted by the reports of the rich bottoms in the Big Sandy valley. They made their way

over the heads of the Tug and Levisa Forks of the Big Sandy and through Pound Gap. Thus told chronologically, we have introduced the Anglo-Saxon, or English people to the Big Sandy Valley.

The reader should bear in mind that it is not claimed that all those coming to the Big Sandy region were direct descendants of Anglo-Saxons, of England. It has been, and will ne shown herein, as the reader progresses, that most of them did migrate from Virginia and the Carolinas; while some Scotch-Irish and Germans also came by way of the Shenandoah Valley. In view of the fact that Virginia was settled strictly by the English, and that the greater part of those coming to the Big Sandy territory were from Virginia, it is reasonable to assay that they were, for the most part, Anglo-Saxons.

References to Chapter Three.

1. New Electric History of the United States, W.E.Thalheimer, page 33.
2. Ibid, page 41.
3. " 42,
4. " " 42.
5. " " 44,
6. " " 45.
7. " " 48
8. Editorial, Liberty Magazine, New York, February 20,1926.
9. Jillson, W. R., "The Big Sandy Valley, pages 97,98, J.P.Morton Co., Louisville, Ky.

PREHISTORIC INHABITANTS.

It is reasonable to say that within the memory of living men, three distinct primordial races have multiplied and flourished in Kentucky. They were the red, the blabk, and the white races. To the Red Man this wondrous central region, to which he gave the name Kentuck-e was a land of darkness and blood; to the black it has been a field of "involuntary servitude"; to the white, it is the seat of an advanced civilization. But, defying all ordinary methods of historic research, there lies a mysterious past, embosoming a mighty civlilization, which we can only see through misty traditions and enigmatical remains.

Patient and critical investigation has found numerous traces in the Mississippi Valley of a remarkable race of men, peculiar, compact and powerful in their social organization, sagacious and enterprising in war. These were the pre-historic inhabitants of the Big Sandy valley and Kentucky.

While there is nothing inherently trustworthy or conclusive in the traditional lore of the wigwam, there has come down through the generations certain Indian traditions which, viewd in connection with the testimony of the mounds and antique remains, seem to cast a faint gleam of light into the gloom and mystery of those pre-historid days. There is an old tradition, for example, that the prehistoric innabitants of Kentucky were, at some indeterminate period overwhelmed by a tide of savage invasion from the North--a point upon which Incian tradition, as far as it goes, is positive and explicit. It is related, in a posthumous fragment on Western Antiquities, by Rev. John P. Campbell, M.D., which was published in the early part of the eighteenth century, that Colonel

James Moore, of Kentucky was told by an old Indian "that the primitive inhabitants of this state had perished in a war of extermination waged against them by the Indians; that the last great battle was fought at the Falls of the Ohio; that the Indians succeeded in driving the Aborigines into a small island below the Rapids, and that the whole of them were cut to pieces."

The Indian further said that this was an undoubted fact, handed down by tradition, and that the Coloenl would have proof of it under his eyes as soon as the waters of the Ohio became low. When the waters of the river had fallen an examination of Sandy Island was made, and a "mudltitude of human bones were discovered."

There is similar confirmation of this tradition in the statement of General George Rogers Clark that there was a great burying ground on the northern side of the river but s short distance below the Falls. According to a tradition imparted to Colonel Moore by the Indian Chief, Tobacco, the battle of Sandy Island decided, finally, the fall of Kentucky, with its ancient inhabitants. When Colonel McKee commanded on the Kanawha (says Dr.Campbell), he was told by the Indian Chief, Cornstalk, with whom he had frequent conversations, that Ohio and Kentucky had once been settled by a white people who were familiar with arts of which the Indians knew nothing; that these whites, after a series of bloody contests with the Indians, had been exterminated; that the old burial places were the graves of an unknown people and that the old fort had not been built by the Indians, but had come down from a "very long ago"people who were of a white complexion. There were also accounts of a tribe east of the Mississippi, known as Lenni-Lenape, having great conflicts with

Another set (Alligewi) in the West. (See page 36.)

In addition to this traditional testimony, various and striking traces of a deadly conflict have been found all along the Ohio border. To say nothing of the vast system of fortifications, covering exposed and important points, there are significant traces of former conflicts, clearly indicating a protracted and desolating struggle for the possession of this borderland. And, doubtless, the familiar application of "The Dark and Bloody Ground" originated in the gloom and horror with which the Indian imagination naturally invested the traditional scenes and events of that strange and troubled period. General Clark said (VIDE Dr.Campbell) that Kentuck-e, in the language of the Indians, signified "the river of blood."

Such are some of the pointings of tradition regarding the shadowy beings who peopled the lurid past, now known only by their works. They are simply the MOUND BUILDERS.

The Mound Builders.

That there was a race of people inhabiting both South and Central America previous to, and far surpassing in civilization, that of the American Indian, or Red man, is borne out in a large measure in the remains of the civilization of the Incas of the Andes, and by the recent excavations uncovering buried cities in Mexico and Central America. The remains of tools of stone and flint, implements of war and the chase, and drawings all denote a higher civilization. In the Andes there exists ruins of temples and cities, of the construction, history, or builders of which the people found thereby European explorers could tell nothing.

Hills were scientifically terraced for irrigation and cultivation long before the Christian era. The buried cities equaled in magnificence the ancient cities of the Old World.

In addition to the uncovering of buried cities in Mexico, many discoveries have been made which would establish the fact that the whole of North America might have been inhabited by a pre-historic race. A mummy was found in Mammoth Cave in 1813, while another was taken from a cavern near Glasgow, Kentucky in 1815, and placed on exhibition for some time in the City of New York. An image of Buddha was unearthed recently in the State of Jalisco, Mexico, and in January, 1926, more than five hundred poems in three volumes belonging to the "lost literature of the Aztecs" were discovered near Mexico City. The poems are surprisingly perfect. Their poetic form is largely trochaic, or the meter of "Hiawatha", and the Finnish national epic, "Kalevala". One volume contains forty- even metrical stories in Aztec, which Aztec pupils learned in schools or heathen temples before the white man set foot in America. Another volume contains 230 songs in Aztec, under the title "Cantares Mexicanos," or Mexican songs. They comprise florid, imaginative, poetic songs, deum songs, and dance chorouses, in which hundreds of persons joined.

The preceding references are given as an explanation of the possible migration of the Aborigines, who were first in South America, next in Central America, then in Mexico, and eventually in the United States. This is in conformity with the conjectures of several historians that man first came to this country by means

of a strip of land, or a continuous group of islands, extending from the shores of Africa to America; and that these immigrants established themselves on this continent, and that many years passed before seismic disturbances caused the land connection between the two continents to sink so that only scattered islands remain above the waters, while soundings have disclosed comparatively shallow water covering the remaining portion of this continent- to-continet connection.

While we have mentioned only the remains found in distant places, there are many evidences, even close to Paintsville, of the existence of pre-historic man. Unquestionably, the first men of whose occupation we have any evidence to occupy the land now inhabited by the people of Johnson County, were the Mound Builders and whether they were of Indian extraction, ora people never seen by the white man will forever remain a mystery. Certain it is, however, that they lived in and near Paintsville. They left far better evidences and more permanent structures than the Indians. With their extinction, mound building ceased; and if the builders were Indians, no other Indian tribe was ever known to construct a mound. Near the mouth of Paint Creek and extending in a straight line south and parallel with the Big Sandy River, there were once visible four of these mounds, two of which remain to-day in a distinctive shape. They are located in a level bottom, and are in the shape of a huge sweet potato hill. There are no evidences there of the dirt having been taken from the bottom to make these mounds, as no depressions in the land are noted, and the dirt to form them was evidently carried from a distance. These mounds

diminished in size to the south, and were about two hundred yards a-part. The first was located about one hundred yards distant from Paint Creek, and about the same distance from the river. The third, and fourth mounds have corroded until there is no longer any evidence of them. The first, and larger, mound is now about fifteen feet in height, and about one hundred feet in circumference, at the base. Excavations have been made in these mounds and many relics and trinkets have been removed therefrom. The arrow heads taken from them resemble those used by the American Indians, but some of the implements found were distinct to those of mound builders and resembled none found near old Indian camp sites. Another evidence in favor of the Mound Builder, as against that of the Indian, is that the so-called Indian graves, or burying places of the dead are usually found, in this territory, at the end of some high point, or spur of a ridge.

There are other mounds to be found in the County, which have not been excavated for investigation, but those described are by far, the most important.

Another evidence of pre-historic man in Eastern Kentucky was the finding of an inscribed stone by persons digging a cellar near the confluence of the Ohio and the Big Sandy Rivers, on the Kentucky shore.

While these facts are indicative, any attempt to prove at this late period, that these are the works of the American Indian, or the Mound-Builder, as a pre-historic race, would be a matter of opinion on imperfect evidence.

The Indian.

The idea that the Indians came across Bering Strait from Asia into Alaska is borne out by the resemblance between the Indians and some of the Asiatic races, and the further fact that all migration of Indians have been from that direction. The first large migration of Indians known to man was that of the Iroquian stock, which began at the head-waters of the Mississippi and Missouri Rivers, and extended to and through what is now known as Ohio. At this time there resided in Kentucky that race of sturdy, vigorous, and brave people, whose name and race will forever remain a mystery, who was very likely the Mound Builder described in the preceding pages. The Iroquis attempted, but could not dislodge them from their habitat, and for this reason never maintained a tribal home in Kentucky. Following this Iroquoin invasion came another tribe called Lenapes, or Lenni who were, in turn, followed by the Mengwe. Each of these was also stopped at the Mississippi or at the Ohio. Finally, after many generations of warfare as a last resort these tribes united, to force their way eastward. The last stand of this Mound Building race, called Allegewi, was made on Sandy Island, near Louisville, Kentucky, which is described on page 34. The Indians were successful in wiping this race out, to the last man. Never in all history has there been a more desperate stand made by a race of people, and never a battle more terrible and bloody than this.

With the extinction of the Alligewi, human occupation of the eastern part of Kentucky ceased for several hundred years, as no Indian dared set foot on Kentucky soil with the idea of establishing a tribal home, so long as the memory and horror of

that terrible conflict remained within the Indian mind. The Big Sandy territory was used by them as their favorite hunting ground while they had their villages to the North--mostly in the State of Ohio, and to the south, in the State of Tennessee. By the time of the first explorations by the English the Indians had established many a well defined trail suitable for their mode of travel, which took them over the lowest passes of the mountains, the most suitable fords, and usually following the ridges in preference to the river bottoms, to avoid the river, on their many hunting excursions through the valley.

Although they, at first, used only the Big Sandy valley as a hunting ground, they later came into the region and situated themselves in more or less permanent camps for varying periods while engaged in their hunting, and by this time for warring expeditions, which had begun against the white explorers and settlers.

The first record we have of Indian occupation of any part of Johnson County, is of the Toteros in 1699. Rownall, in his map of North America in 1776, gives the Totteroy (Big Sandy) River. This Totero tribe was of the Siouian linguistic stock. The first Totero habitat in the County was at Hager Hill.

Other tribes that visited this section, many of whom unquestionably resided and had tribal homes here for a while at least, were the Miami, the Delawares, the Shawnees, the Cherokees, the Iroquis, Mingoes, and Wyandots. Roving bands of these tribes were inthis section and in Johnson County as late as 1860.

Evidences of Indian occupation of Paintsville and its vicinity are still found in the many Indian mreves along the top of the highest ridges. Several of these can now be found along

the ridge extending west and south from the "Hanging Rock," on Mill Branch, which is just a short distance South-west of the city. These burying places of the dead consist of huge piles of stones, usually ofequal size, and about the size a man could carry. Some of these piles of stone mare made in places where the absence of stones is very evident, indicating that the stones had been carried great distances--probably up the mountain side.

In the vicinity of main Paint Creek early settlers found many of the large trees skinned of their bark, with drawings of birds and animals done in red and black on the smooth under trunk of the tree. One of these, a giant elm, that once stood in what is now known as the Huff Cemetary near Bridgeford Addition, had been peeled of its bark for some twenty feet from the ground; and on it was painted in black, a huge snake. These paintings were to be found up and down the Creek, which caused it to be named "Paint Creek".

At the old Flat Rock ford, near Huff's Cemetary, and where now the bridge leading to the C & O. Railroad station spans Paint Creek, was once a large rock house said to have been frequently used by the Indians.

About midway up the hill facing the river, some eight or nine hundred feet north of the Concord Baptist Church, is an Indian Rock home which no doubt, was used by the Red Man for protection, re-placing the wigwam in time of danger. It is completely inclosed by a natural rock formation and has had an opening cut in the rock in the shape of a circle and about two feet in diameter, for an entrance. In recent years school boys, playing Indian games of war fare and using the original home as a barricade, have notched

one or two places in this entrance with their hatchets. Other than that mentioned, this point of interest remains intact as evidence of occupation before the settlement of Johnson County by the whites.

From the mouth of Mud Lick Creek, which is aboutfour miles west of Paintsville, up to its junction with Little Mud Lick Creek, was the site of an old Indian village, whichwas probably that of the Shawnees. Early settlers found many Indian relics on this town site and in the bottom lands near by. Although all evidences have become obliterated through natural weathering conditions, it is claimed by several now living that there were once visible on the sand stone cliffs along the river at this site, and those below the present Post Office of Volga, numerous figures of buffalo, deer, and other primitive decorations that had been painted in red, and black colors.

The Indian, as well as the early Big Sandy explorer, generally located his camps near the natural salt licks, in order that game might be taken more easily, as buffalo, deer, and other animals, came to these licks at regular intervals. This probably accounts for the Shawnee encampment mentioned in the preceding paragraph as there once existed an old salt lick a short distance above it, on Mud Lick, which gave the creek its name.

Definite evidence of Indian occupation of Johnson County has been shown in detail; and, with this given, the remainder of the Indian story will be merged with the history of the first settlers, and the capture of Jennie Wiley.

Summary.

At the beginning it was pointed out that, according to history, civilization began in Egypt and Babylonia, or Western Asia. It then spread along the coasts of the Mediterranean and into Eurasia. Gradually moving west-ward, we next learn of it in Greece, then Rome, then Gaul or France, and Germany, Norway, Sweden, Denmark, and next in England.

From England civilization spread to many countries. One of which was to America with the settlement of the colonies. The next movement in America was into the interior states.

These explanations of the movements of civilization present a possible solution of the migration of the ancestors of the present inhabitants of Johnson County.

As for the Indian, the predecessor of the whites in the county, it is not beyond reason to say that he is a descendant of some of those original tribes of Eurasia, later migrating into Alaska by way of Bering Strait, then south through Canada, and down the Mississippi into the Central United States.

Most everyone is aware of the fact that the negro, or colored race, was imported into America by the English, beginning with the slaves shipped to Jamestown in 1619. They were brought directly from Africa, which, after all, reverts back to Egypt, or the beginning of civilization. Johnson is one of the few counties of Kentucky that has never attracted the negro, and hence, there is a very small number residing within its boundary.

The supposition that the Mound Builder, or pre-historic inhabitant of the County first came to this country by way of South America, as described on Page 34, is in line with the statement that

all races began in Egypt and scattered westwardly to the different parts of the globe.

While a reasonable solution has been given for the migration of the four primordial races that are said to have occupied Johnson County at some time, any attempt to prove this, after the passing of so many centuries, would be a matter of conjecture.

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1. Thos. E. Pickett,M.D. Vol.1, Collins, pages 381-4 (Written September 1871).
2. Vol.1, page 388, Collin's History of Kentucky, 1882.
3. Jillson, W.R., The Big Sandy Valley, page 31, J.P.Morton Co.,Louisville,Ky 1923
4. Seventh Annual Report of the U.S.Bureau of Ethnology, Page 116.
5. Connelly, Wm.E., Harman's Station,1910, pages 53-54.
6. Wells, J.K., Article in the Paintsville Herald.

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EARLY SETTLEMENT
INDIAN HOSTILITIES.

In migrating from Virginia into the Big Sandy Valley and Central Kentucky, the Cumberland Mountains formed a barrier to those pioneer settlers, which was imcomparable, though to the outrages of the resentlful Indians. The Cherokees had been dispossessed and shoved Westward, which was also a warning to those tribes living on the Scioto, in Ohio. They recognized the advancing English settlers as land thieves and resisted their encroachments on their favorite hunting grounds, and the burial places of their fathers. The French claimed by right of discovery that region lying north of the Ohio River and the Mississipe Valley. A chain of forts and trading posts gave reality to their claim. By trading with them the French made friends with the Indians, and in this manner united their forces against the invaders, for the purpose of keeping the English out of so-called French territory. The Indian was easily persuaded, since the English were cutting down their forests and driving them away. The advance of the early settlers into the Big Sandy Valley was constantly cripp.ed and checked by Indian massacres.

The French and their Indian friends sought in vain to dam this floor of immigration; but their combined efforts are known in our histories as the French and Indian War, which began in earnest in 1754. War parties of savages from the Ohio River villages made their way over the war trails leading through the Big Sandy Valley to attack the out-lying settlers of south-western Virginia.

They burned the log cabins, scalped the helpless women and children, and carried the men away into captivity. Those who had established homes in the remote districts were without protection from the ravages of blood-thirsty savages. The horror and hopelessness of the times were side spread. English scalps were paid for with French blankets, knives, hatchets, and guns. They were more desired, less useful, and brought a higher price than the skins of fur bearing animals.

This carnage continued until February, 1763, when the Treaty of Paris was signed, whereby France gave up her claim to all territory in the Ohio and Mississippi Valleys.

The Indians were not content with the transfer of their lands to the English by this treaty, and kept up the slaughter until the autumn of 1765, when two treaties were signed--one at Muskingum, and the other at Niagara. The one at Muskingum was negotiated with the Delawares and Shawnees.

Up to this date few white men were hardy enough to enter the Big Sandy, much less to make any attempt to settle there. Conditions had become somewhat reconciled in the central part of kentucky; the first settlers of Kentucky thus gave the valley awide berth in favor of what was to be the Bluegrass.

The Indians still fought to keep their hunting ground and war trail through the valley open as a secure route for attack against the settlers of Southwestern Virginia. Then, the records were few, but judging from the events recorded, it seems as if they were content for awhile to use the valley for hunting; but this did not last long, for again in 1774 mary scalping parties took place all through Southwestern Virginia by those Indians of

Ohio Valley, who would slip in by way of the Big Sandy trail and be upon the settlers with their tomahawks before the whites realized that a red man was in the neighbor-hood. These Indian reprisals did not cease, and Lord Dunmore decided to engage the Indians in battle, and if possible, bring about a lasting peace with them. Under the direction of Lord Dunmore and Colonel Lewis, and composed mostly, of the backwoods militia of Southwestern Virginia, an expedition was begun. The Indians were encountered at Point Pleasant, at the confluence of the Ohio and Kanawha Rivers, and the battle began Monday, October 10, 1774. For a while it appeared as though the Indians, who were led by Chief Cornstalk, would be victorious; but, due to a skilful flank attack executed by the then Lieut. Isaac Shelby, later Kentucky's first Governor, the Indians fled in defeat. Chieg Cornstalk realized that any further effort to keep the white settlers east of the Cumberland Mountains would be futile, and a treaty was concluded with Lord Dunmore.

The effects of the treaty had hardly begun to be felt, however, when the Revolutionary War began, in 1776. The English Government sought in every way to cripple the colonies, and therefore solicited the help of the Indians, who joined in with them, hoping to prevent more settlers moving in to occupy their lands, and with the hope of regaining their ancient hunting grounds. The British became the chief supporters of the Indians, supplying them with arms, ammuntition, and other supplies: and, therefore, many a marauding party of savages passed up the Big Sandy to attack, burn and pillage, on the Clinch and Holston. This warfare was kept up for years. No one in this day of leisure can fully understand

the horror that the pioneer settler experienced. A typical example of the times was the massacre at Draper's Meadows in now what is Montgomery County, Virginia, in 1775, when Mrs.Mary Ingles, her two little boys and her sister, Mrs.Draper, were taken prisoners by the Shawnee Indians. The captives were taken to the Indian Village at the mouth of the Scioto River, where they were subjected to great cruelties, including running the gauntlet. Later, Mrs. Ingles escaped while making salt at Big Boone Lick. An elderly Dutch woman, who had also been held prisoner for a long time, escaped with her. They made their way up the Ohio River to the Big Sandy and alone penetrated the primeval forests of the valley which harbored the wily savage, deer, bear, and buffalo, spending many a lonely night in concealement from Wild men and wild animals, in their successful attempt to regain their friends in Virginia. Although this distance could now be made in a few hours by automobile or airplane, it required months for them, during which time they lived on wild berries and such roots as they could find, as the small amount of Indian corn they carried was soon exhausted. Finally, in a most desperate plight, they reachedfriends in the upper Kanawha. William Ingles, her husband, started out at once with a searching party, but one of the boys died before he could be reached, and the other was not found and returned until fifteen years after the massacre.

These women were no doubt, the first white women to set foot on the shores of the beautiful Big Sandy. The Kentucky Legislature, in 1924, honored Mrs.Ingles by naming the State Highway leading up the Ohio from Cincinnati to Ashland, after her.

With the surrender of Cornwallis at Yorktown in October,

1781, the conflict with the British ended. All troops had been withdrawn by the latter part of 1782, and the final treaty of peace was signed September 3, 1783, by which the independence of the United States was acknowledged, and their boundaries settled. The violence of the Indians did not cease with this treaty. Although organized invasions of Central Kentucky were were discontinued, small, predatory bands were still hostile to the oncoming settlers. One of the first acts of the United States, as an independent power, was to bring about a reconciliation with the Indians. Treaties were signed with the more important tribes, granting them their land claims until they chose to sell them, which helped to bring about the discontinuing of organized invasions. The small bands that dontinued their depredations were those who were either urged on by British sympathizers, or were not satisfied with the outcome of the war, and struggled to keep back the advancing settler by numerous massacres of the whites.

Daring English hunters penetrating into the headwaters of the Big Sandy in the sutumn of 1785 everywhere saw signs of warring and scalping parties, who still made their raids into Southwestern Virginia.

In 1787 Jenny Wiley, wife of an outlying settler, Thomas Wiley. in Abb's Valley, was captured by a mixed band of Cherokees and Shawnees. While her family was being massacred she was dragged away, her captors leading her into the Big Sandy Valley and almost to the mouth of the Scioto on the Ohio, near what is now Portsmouth, before they turned back to a temporary encampment near the mouth of Mud Lick Creek, in Johnson County. From this

camp, after many hardships and privations, she escaped in the night, to the recently erected Harmon's Station, just below the mouth of John's Creek in the Blockhouse Bottom. From this point Mrs.Wiley made her way back, in safety, to her husband; and, years later, both returned to the Big Sandy, where they took up their residence and started life anew near the mouth of Tom's Creek

Many a similar attack took place for several years after the Wiley massacre.

It was not until the Treaty of Peace was signed at Greenville, Ohio with the Northwest Indians on August 20, 1795, that the Big Sandy Valley, the last warring strong hold of the red men in Eastern Kentucky, was thrown open to settlement. This treaty was brought about by General Anthony Wayne's decisive victory at Fallen Timbers, near Toledo on August 3, which marked the passing of Indian warfare in Kentucky.

Following the treaty, began the settlement of the Big Sandy Valley, from Pound Gap and the Breaks to the mouth, by pure Anglo-Saxon blood.

FIRST WHITE SETTLERS.

Many explorations were led and discoveries made west of the Allegheny Mountains before any white man set foot on Johnson County soil. Hernando De Soto discovered the lower Mississippi in 1541; La Salle explored in, and around the Great Lakes in 1669; James Marquette, with his companion, Louis Joliet, made his way to the upper waters of the Mississippi in 1673, and descended it in boats as far as the mouth of the Arkansas. In the year 1671, Captain Thomas Batts and Robert Fallem had pushed their way

and had discovered the middle waters of the Kanawha River, in West Virginia. On the return to the East of Batts and Fallam, came James Needham and Gabriel Arthur on a mission for General Abraham Wood, who penetrated to the headwaters of the Tennessee River in 1673. Needham was killed by the Occaneechi Indians, and Arthur remained with the Cherokees. The following year he accompanied them on a warring expedition, which led them into West Virginia, and on down the Ohio, crossing the Big Sandy River near the mouth, on their way to battle the Shawnee tribes located on either side of the Ohio near the mouth of the Scioto River in the vicinity of Fullerton, Ky. and Portsmouth, Ohio. During the ensuing attack, which was repulsed, Arthur was wounded and taken captive, but upon learning that he was no Cherokee, was permitted to return to the Tennessee village as soon as his wounds had healed, from which place he soon left for Fort Henry, Virginia.

SWIFT'S SILVER MINES.

The next movement on the Big Sandy was that of John Swift, about 1700, which carries with it the tradition of Swift's Silver Mines. The Swift legand has its basis in the historical fact and there are not many "Old-timers" in Johnson or Pike Counties who cannot sit down and spin the story of John Swift and his silver mine. It appears that Mr. Swift, and English gentleman of education and means, traveled into this section of the State every year from 1760 to 1769, for the purpose of operating silver mines. Accompanied by a company of Englishmen, Frenchmen, and Shawnee Indians, he would journey from Alexandria, a Virginia seaport, into the forests of the Big Sandy, where he built furnaces and burned

charcoal, and presumably met with success, returning to the coast with large pack trains to meet the vessels from the Spanish seas. It seems that he had business connections with a gentleman in Virginia by the name of Montgomery, who owned and operated vessels to the Spanish seas, and was further engaged in the work of engraving and cutting dies for the coinage of silver and gold, he being an expert in this trade, having formerly worked in the Royal Mint, in the Tower of London.

A re-organization for the company was effected, which enlarged the enterprise. Additional ships were added, to provide shipping facilities for the growing organization. Each succeeding year saw a return of Swift and his associates up to, and including 1769, when he was determined to discontinue all operations.

The enterprise in which they were engaged, although well known to Swift's contemporaries, was carefullu guarded at the time and has remained a secret to the present. Swift was said to have kept a journal of his activities from which many transcrips have been made, but none ever proved correct. Of all these, one copy, which belonged to a Robert Alley, a native of East Tennessee, but a resident of Johnson County from 1859 till his death--about 1890, had the appearance of the original Swift document. The exact location of these traditional silver mines of Swift's has been accredited to Johnson County, Floyd County, and Pike County, with Johnson County receiving most of the credit for its location, due to the finding of earthenware vessels in some caves, as well as the remains of old furnaces. Many years of ceaseless labor have

been devoted, and much money spent by parties attempting to find the location of these purported silver mines. This was especially true a generation ago; however, with the finding of any pre-historic article, new life is breathed into this romantic tale. One of the more recent episodes was in 1921 when a rumor started that it had been found non a farm where C.C.Meade now resides on Jenny's Creek, about two miles from Paintsville. Still another was published in April 1926, confining the location to Johnson County, after some silver coins and pottery vessels had been found in the local hills. The rumor was again revived in Floyd County in 1927, with the death of a certain Theo Robinson, a native of Quicksand Creek, Knott County, near the Floyd County line, who was supposed to hold a secret clue to the location of the lost mine. It is known that he took solitary trips into the forest-clad hills about his home, telling none whither he went, nor for what reason, save that he had a silver mine. Any opinion on this man's long-kept secret would be on imperfect evidence, for he passed away, the mystery of his "mine"still veiled.

Other fabulous tales have been reported. William Huff, of the same section as Mr.Robinson, has had similar experiences in seeking the hidden treasure, but his "mystery" has the appearance of a ghost story.

Dr.Willard Rouse Jillson, Kentucky State Geologist, in his 'History of the Big Sandy" expresses the idea that these stories were really invented by Swift, to cover his operations while he and his counterfeiters were engaged in the spurious minting silver and gold bullion into English currency, which their constituents had obtained by their piratical sailing adventures on

the Spanish seas. He bases his opinion on the fact that, with the exception of finding of an occasional bar of silver or lead, no actual mines have ever been discovered in any part of the Appalachian coal field, even though coal has been mined in that section for many years. If the latter interpretation be correct, it is possible that a part of this treasure is still stored in some cave yet to be found. Summing up all the facts, there are two theories as to the character of John Swift: that he was a pirate, not un-like Captain Kidd, opefating from about 1760 till 1769, bringing silver from the Spanish Main to the Virginia coast; thence, to the Kentucky hills, where he cached it, as Dr. Jillson surmises; or, that he was an Englishman who found silver in this section and carried it secretly by pack train to the coast, whence it was shipped to England.

GEORGE WASHINGTON.

Many individuals and organizations have tried to establish the fact that George Washington made the first surveys in the Big Sandy Valley, which were supposed to have been made from the years 1767 to 1770, at the junction of the Levisa and Tug Forks, including the present site of Louisa. In view of the fact that he was employed in exploring west of the Great Divide about this time, and judging by his knowledge of the mountainous country of Western Virginia, gained in surveying, it is reasonable to say that he did so. However, that remains to be definitely proven.

DANIEL BOONE.

Daniel Boone, the patron saint of explorers, was certainly on the Big Sandy, and in Johnson County. Until recently, it has been assumed that his explorations were confined to the Kentucky

River and Bluegrass regions, and many books have been written connecting him with its settlement. Only one publication--that of Dr.W.K.Jillson, "Th Big Sandy Valley"--deals at length with his being in the Valley at all, and that confines him to the upper waters of the Big Sandy. These men started from the Yadkin country in the fall of 1767, perhaps accompanied by Squire Boone, and having crossed the Blue Ridge and the Alleghany Mountains and the Holston and Clinch Rivers near their source, they fell upon the head waters of the West Fork of Big Sandy. Boone and his companion, concluding from its course, that this strear must flow into the Ohio, pursued their journey along its banks until, as they thought, they had traveled near a hundred miles, and had penetrated considerably to the Westward of the Cumberland Mountains; when probably striking a buffalo path and pursuing it, they came to the Salt Spring, which some twenty-eight years afterwards, was known as Young's Salt Works. This well is situated on the farm of Ben Hale, at the mouth of Salt Lick Fork of the left fork of Middle Creek, near Goodloe Post Office, which is about ten miles west of Prestonsburg, in Floyd County.

Here, they were caught in a severe snow storm which compelled them to camp, and they at length concluded to remain all winter. As the salt lick attracted great numbers of wild animals it afforded an easy way for Boone and Bill to keep an abundant supply of food. It was here that Boone saw his first buffaloes.

As the country thus far had been forbidding, quite hilly and much over-run with laurel, they became discouraged; and, as winter passed away, they abandoned all hope of finding anything by this route, and made the best of their way back to Carolina,

unaware of the rich, fertile bottoms they so nearly reached. Nor did Boone know, until several years afterwards, the name of the stream near which he had wintered.

After his return to the Yadkin, he took part in the well known explorations led by Findley through Cumberland Gap into the Bluegrass region in 1769, in which colonies were established at Boonesborough, Harrodsburg, and Bryant's Station. He spent several years in this part of the State, continuing his explorations, later moving to Limestone, in Mason County, where he kept merchandise and a tavern.

In 1788, Boone moved from Limestone, now Maysville, to the Kanawha Valley, near Point Pleasant, situated at the junction of the Great Kanawha and the Ohio Rivers, in what was then the north western part of Virginia, but now within the limits of Mason County, West Virginia. Withthe exception of his being appointed a Lieutenant-Colonel in the first military organization of Kanawha County, October 6, 1789, and elected as representative from Kanawha County in 1791, there is no record of Boone's life at Point Pleasant during the years immediately succeeding this, more than a number of surveys of land in that county, made by him in 1791, 1795, and 1796. The last survey recorded in which Boone took part, was made September 9, 1798.

The date 1798; would be in error if the following were correct, recording his leaving for the upper part of Louisiana, now Missouri. The exact date of his departure is not known, but on page 562, Volume II, Collier's HISTORY OF KENTUCKY, is a paragraph stating that depositions show that he was in Northern Kentucky in 1795 and Rev. Thomas S. Hinde saw him in October, 1797, on

pack horses, take up his journey for Missouri. It would appear that the statement of the surveys would be the more logical, in view of the fact that the County Court Order Books of Mason County Kentucky, show that he was appointed a deputy surveyor on August 25. 1796.

In a letter to Governor Isaac Shelby in February, 1796, asking that he be appointed to supervise the building of a road through the wilderness, he gave his address as being on Hinkston Creek, which was in Bourbon County, Kentucky.

It was about this time, while he was either living at Point Pleasant or in Bourbon County, and, either continuing his hunting and exploring expeditions or the surveying, that Boone, presumably, visited in Johnson County. The Auxiers state in their family history, that he spent the winter of 1796-7 at the Blockhouse (Harmen's Station), joining on many hunting trips. Nathaniel Auxier is said to have gone with Boone and the older members on several occasions to hunt bear, deer, wolf, &c. on Greasy Creek, when he was just sixteen years of age. They killed so much fat game that , carrying sacks full of meat on horses, it greased the timber along the way; and they, in turn, called it "Greasy" which creek still bears the name. They built a camp on that stream, still known as Boone's Camp. A Post Office bearing the name, is located at the camp. Nat's Creek, just below Greasy Creek, was named after "Nat", or, the Nathaniel Auxier mentioned above, because of his success in hunting on the serpentine stream.

W. L. M. Wells, in an article in the Paintsville Herald, December 28, 1922, writes that when he was a mere youth, there

was an old hunter by name of Young, who lived in their neighborhood on Greasy Creek that told him of hunting with the Auxiers, and others, how and where they made their powder. The hunter described a cave on Well's farm, and how to find it. Mr.Wells found it, as described. It was 40 feet up in a cliff, and only one way to climb it. The cave formed a bench, with the earth extending under a ledge of rock. On examination, he found the bones of a man buried there. Mr.Young further explained that the hunters gathered dirt and the saltpeter that spewed from the rocks, putting it in gums saved from hollow trees, and when combined with water that lye was drained therefrom, which was boiled down to make the powder.

Any of the older members of the Auxiers can point with pride to the spot in Blockhouse Bottom where once stood the stump of a large poplar tree, which, on the completion of his stay there, Boone cut down to make the canoe in which he made his departure down the Big Sandy, with the furs and hides obtained on his visit and hunt. On leaving, he gave "Nat" a powder horn, and his mother, Sarah Brown Auxier, a buffalo hide, which she first used by cutting notches in it, forming a kind of basket, to put the babies in and hang up to the ceiling. Later, using it on a corded bed--that is, putting it next to the cords. This hide Mrs. Auxier gave to her son, Enoch, and he in turn passed it down through that branch of the family, to Joseph D., who in turn, passed it on. It is now in the hands of Dewn Auxier, who resides on Davis Branch, about two miles east of Paintsville. Some of Nash Rice's people, in Magoffin County, have the horn that was given to Nathaniel.

In connection with this hunting excursion of Boone on the Big Sandy, there is a paragraph in the manuscript library of the late Dr.Lyman C. Draper in the archives of the Wisconsin State Historical Society, at Madison, Wisconsin, as follows:

"M. S. (Manuscript) statement and notes of conversations with Col. Nathan Boone, who visiting Young's Salt Works in the vin ter of 1796-97, while on a hunt with his father in that region, re-e ceived these facts from his father's own lips: At the Salt Spring called Young's Salt Works, settled by James Young, in early times, some sixty years ago the pioneers made salt; since then a well has been sunk at the same spot where some salt is yet made. It is now known as the Middle Creek Salt Works, and is situated in a wild, mountainous country, the settlements in its immediate neighborhood being sparse. M. S. (Manuscript) letters of Edwin Trimble, Esq., of Prestonsburg, and John Howes, Esq., of Paintsville, Kentucky March, 1853."

Another instance, substantiating the fact that Boone was in that section of the State at different intervals, was the finding of a large rock recently by Russell Scott on the farm of Robert Scott near Greenup, Kentucky, bearing the inscription: "D.Boone, 1784." The rock, which is about a foot in diameter, is the hard boulder type--almost as hard as flint. The inscription is in crude lettering, but is still very legible, and has been inspected by many residents of the vicinity. It was dug up near the Scott home on East Fork after having been buried in a gully for an unknown number of years. It is believed the stone was on the crest of East Fork hill when Boone cut his name and date upon it. It was

dislodged during the following years, being covered up when rains washed dirt into the gully. The stone is valued highly by its owner, coming as a direct memento from the famous settler and fighter.

Judge, Jesse Bryan Boone, a son of Daniel and Rebecca Boone, lived for some time in Greenup County, Kentucky, where he was Inspector of Salt Works for West Virginia and Justice of the Kentucky County Court for Greenup."

Daniel Boone, the pioneer, was the patron saint of the steady movement of the western frontier. His place was beyond the frontier, outside of civilization, where he could hunt, fish and trap, where he could fight with primitive peoples, where he could live the life of, freedom in the wilderness. He always moved on when the tide of population flowed into his place of abode. Hence, his leaving the Yadkin for the Bluegrass, then to Maysville, to West Virginia, back to Eastern Kentucky, and finally, to Missouri, where he spent his last days. His remains are buried in the Frankfort, Kentucky, cemetary, at a point over-looking the Kentucky River, where a beautiful monument marks his last resting place.

The trail through Cumberland Gap to the Bluegrass, over which he passed in his explorations, and now a National Highway, is named in his honor. In 1926 he was elected to the Hall of Fame in the National Pantheon, where he now is memorialized for his part in the winning of the West.

HARMAN'S STATION.

Until 1787 no permanent settlement had been attempted on

the Big Sandy. Numerous hunting excursions were noted, as well as the movements of the border militia. Chief of these parties was that of a party composed of William Thornton, James Fowler, and William Pittman, who, crossing over the head waters of the Clinch River onto the Big Sandy by way of Pound and Shelby Gaps, came as far down as Salt Lick Creek, where they discovered the old salt springs in 1775. Fowler, who was evidently a successful hunter, called the main stream of this region Beaver Creek, and it has held the name since. In 1773 Enoch Smith, Richard Spur, John Wilkerson, and William _____ were pioneering on John's Creek."

Although the Big Sandy was much over-run at this time by small bands of vicious Indians, it was occasionally used, of necessity by the militia. On June 12, 1775, Captain William Russell, stationed at Point Pleasant at the mouth of Kanawha, dispatched a letter to Colonel William Fleming, in which, among other things, he said: "I am preparing this morning to start off our cattle up Sandy, and expect that the command will leave this Wednesday, or Thursday, at fartherest, and shall decamp myself with a convoy to the other stores next Monday, and expect to over-take the stock at the Big Painted Lick (near Paintsville) about sixty miles up Sandy."

The first English settlement on the Big Sandy was that of Harman's Station, near East Point, in 1787. Next, was that of the Vancouver's Station at Prestonsburg, 1791; subsequently, Licking Station near Salyersville, and several others later. Although, all were more, or less important to each other in that trying time, the first is of major consequence to the history of Johnson County,

and more detail is included herewith regarding its settlement.

Matthais Harman was born in, or near Strasburg, Virginia, about the year 1732. His father Heinrich Herrmann, came from Prussia to Pennsylvania, it is said, and from thence to the vicinity of Strasburg. Matthias Harman and his brothers, of whom he had several, early became hunters, and ranged the woods, far and near. They joined every expedition into the wilderness made up in their community, and it is said that their father also joined, whether for hunting, exploration, or for war. The Harmans bore the Indian a bitter hatred, and believed in his extermination. There came to America two brothers of Heinrich Herrmann, Adam and Jacob, but they came at a later date. These three brothers, and their families were among the first settlers at Draper's Meadows, in 1748. Michael Steiner, or Stoner, was a cousin to Matthias Harman and was also an early settler at Draper's Meadows. These men were called Dutchmen by the early settlers. They were all explorers of the wilderness, and hunting became a passion with them. Matthias Harman became infatuated with the life of the woodsman and the dangers of the frontier. In woodcraft and warefare it is doubtful if he ever had a superior. He was one of the men employed to guide the Sandy Creek Voyage; and tradition says that if General Lew is had been governed by his judgment the expedition would not have failed of its purpose.

These Germans, and explorers with whom they were associated, became familiar with every part of the Big Sandy Valley soon after settling at Draper's Meadows. They built a hunter's

on the Louisa (Levisa) River just below the mouth of John's Creek about the year 1755; and they went there to hunt the deer, elk, buffalo, bear, beaver, and other game, every year. It was through these expeditions that Harman gained his first knowledge of of the Big Sandy.

Captain Harman lived on Walker's Creek, in Virginia. At the time he was familiar with all the country along the frontier acquired by hunting and fighting Indians; and this brought his services into demand by persons seeking new lands, suitable for settlement. In 1777 he led a number of such settlements in the country west of the New River. It had been, for many years, his intention to make a settlement at the mouth of John's Creek on the Louisa River when the attitude of the Indians would permit him to do so in safety. Harman was infatuated with the Louisa country because game was more abundant there than in any other region of which he knew. For this colony Harman had enlisted a number of old time associates and companions in wilderness exploration. In 1787 he believed it safe to establish this settlement, and it was agreed that it should be made in the winter of 1787-88.

Harman's father was still living. He always went with the other pioneers to hunt in the Louisa Valley. Except for a few years during the Revolution this hunt had been made annually for many years. As the hunters would not return when they went out this time (1787), and as Harman, Sr. was now too old to go with the Colony and was desirous of making a hunt with his sons this year, it was arranged that a party would go out for a few weeks prior to the departure to build the fort on the Louisa.

Where the hunters made their camp is not known, but it probably was on the head-waters of both the Tug and the Louisa Rivers. It is said that about twenty hunters went out in this party. Henry Harman and his sons, Henry and James Scaggs, Robert Hawes, some of the Damrons and a man named Draper, are known to have been in the party that went on this preliminary hunt."

One day the camp was surprised, and attacked by a roving band of Indians, in which the hunters were victorious. Henry Harman and Robert Hawes were wounded; but, in the meantime a young Cherokee, son of the Chief and leader, was killed, which aided materially in the retreat of the Indians.

When the Indians disappeared Matthias determined to return home at once. He was certain that the Cherokees would fall upon the settlements and inflict what damage and murder he could as a revenge for the murder of his son. Because of the condition of their wounded, the hunters made no attempt to pursue the Indians, but made preparations to get them home. The surmise of Harman concerning the intention of the Cherokee Chief proved correct. He had gone as directly to Walker's Creek as he could from the battle field, thinking that they were attacking the home of the Harmans, he and his band committed to Wiley massacre
(See Page 42.)

In the afternoon of the day after the attack upon the Wileys, Harman and his long hunters returned to the settlement. The swollen streams and the heavy loads carried by their horses had delayed them twenty-four hours; but for these impediments

they would have arrived i n time to prevent the murders committed by the Indians. The confidence of t he hunters that they would arrive in the settlement before the Indians, had caused them to neglect to send a runner to warn t he settlers of their danger.

Immediately upon his return Matthias Harman went to t he nous house of Wiley, where he found many of t he settlers. After making a minute examinat on around t he house, and finding evidence of the route taken by the Indians with their captives, he was confident that he could over-take them and recover the prisoners. His purpose to follow them was determined upon at once. Harman believed this raid was made more by accident than design and that it indicated no uprising of the Indians, nor any purpose to harass the settlements. It was not regarded as of sufficient importance to delay the settlement to be made at the mouth of John's Creek. He assembled those interested in t hat enterprise and gave them instructions as to what they should carry with them, when toset out, what to do in case they should arrive before he could return there from pursuit of the Indians, and the most favorable route for them to take on the journey. There were about twenty-five men in this Colony, but the exact number is not known, and their names are lost to us. We do know that among them were Matthias Harman, Absalom Lusk. Henry Skaggs, and James Skaggs (brothers), Robert Hayes, Daniel Harman, Adam Harman and Henry Harman. It is believed that a man named Horn and also one named Leek were with the colonists. Harman selected ten of the most experienced Indian fighters to go with him in pursuit of the Indians having Mrs. Wiley and her child in captivity. Thomas Wiley was not a member of the colony, and did not go with

them. His son always stated that he had not returned from the pursuit of the Indian captors, which he made down New River. He also said his father was un-nerved by the destruction of his family, and that he was at the time unfit for the war path.

Harman and his company of hunters made an unsuccessful pursuit of the Indians. Following them forseveral days, they came upon the camps already abandoned, found the slain child of Mrs.Wiley, and buried it. The Indians were aware of the fact that their pursuers were on horse back, and for this reason, abandoned the old war path and took to the small streams, which made it difficult for those following. They also swam the larger streams which were flooding, and crossed over stony ridges, which mainly caused Harman and his companions to abandon, with regret, the pursuit at a point where the Indians had last crossed the Louisa River.

From this point the hunters ascended the river to the mouth of John's Creek, where theywent into camp and awaited the arrival of the other colonists, who were several days getting there after they made camp. There they erected the famous Blockhouse and effected the settling of Harman's Station in the winter of 1787-88.

The Indians attacked the Blockhouse several times during the summer of 1788. The settlers surrounded it with a stockade. The Indians maintained something of a siege, which lasted for about three weeks. On account of their constant presence, no crops could be raised that summer. Some of the settlers became discouraged, and as soon as cold weather permitted them to do so they returned to the Virginia settlements.

Thus weakened, it was not believed that the that the Fort could be defended another year. The settlers all returned to Virginia during the winter of 1788-89. The Indians immediately destroyed the Blockhouse. It was burned, together with other cabins which the settlers had erected in the vicinity.

In the winter of 1789-90 some of the settlers returned to the Blockhouse site. They were accompanied by other settlers, a majority of whom were from Lee and Scott Counties, Virginia. They erected a second block house where the first one had stood, and although it was not as substantial as the first, it was never again to be given up to the Indians. The settlement was troubled much with them for several years, but never enough to break it up.

PERMANENT SETTLEMENT.

Following the second establishment of the block-house and discontinuation of trouble by the Indians in 1790, many home-seekers came, and by 1791 this section was being settled very rapidly. About this time came the Auxiers, Borders, Browns, Damrons, Grahams, Hagers, Hammonds, Justices, Haynes, Hackeys, Leslies, Marrs, Marcums, Mayos, Normans, Prestons, Pinsons, Walkers, Meddingtons, Williamsons, and others, who followed closely in their trail to the Big Sandy. While these pioneer families were migrating to the Big Sandy, the Adamses, Campbells, Hays, Finleys, Martins, Hays, Blackburns, Andersons, Salyers, Days, Smiths, Taylors, Combs, Stallards, Levises, Collinses, Webbs, Wrights, Kelleys, Caudills, Crafts, and Hammonds, were settling on the head-waters of the Cumberland and Kentucky Rivers. Many of these families also came to the Big Sandy.

Naturally, the upper part of the Valley was settled before scarcely anything had been done lower down, as most of the settlers came in at the head from Virginia, Maryland, and North Carolina. Following closely on those, as above mentioned, came the Clarks, Belchers, Brewers, Bevins, Birrons, Cecils, Goffs, Garrards, Hatchers, Leades, Laguires, McDowells, Millards, Fulkersons, Hatfields, Porters, Runyons, Friends, Ratcliffs, Osborns, Staffords, Strattons, Robinsons, and Stumps.

By 1800 many of these old families whose descendants now mainly inhabit this section, had taken up their abode in the Valley. An idea of how fast this section was being settled can be had from the number of tax payers above the age of twenty-one listed as resident settlers of that section, then known as District No.2, of Mason County, for the year of 1793, which was only three years after the second settling of Herman's Station.

There is some question as to which district of Mason County actually covered the Big Sandy Valley. Dr.W.R.Jilson gives a list for District one in his "History of the Big Sandy Valley", while the September, 1927 edition of the Registrar, which is the official publication of the Kentucky State Historical Society, lists district three.

By referring to the description of the division of these districts on page 68, the Map of Mason County, on page 69, and to some of the names in the list which are similar to those of many of the early settlers of the Big Sandy, it would appear that District Two, of Mason County would be the one covering the Big Sandy Valley.

GOVERNMENT.

Virginia was settled in 1607 by the London Company. The Council of Burgesses, which met at Jamestown in July, 1619, was the first law making body in America which was chosen by the people. It was composed of the Governor and Council, with two burgesses from each plantation, or town, elected by the people. By 1779, Virginia was the most extensive and powerful of the Colonies. All the land north of the Ohio River, south of the Great Lakes and east of the Mississippi was within her chartered limits. In 1778, General George Rogers Clark led a successful expedition from Virginia against out-lying posts of British and savages north of the Ohio, and every soldier in the expedition was given, in turn, two hundred acres of the land, which was organized and later became the County, and now State of Illinois. Due to the great extent of Virginia's territory and the inconveniences caused the inhabitants of these settlements, several counties had heretofore been formed.

As the State of Kentucky covers a portion of the original territory which constituted different counties of Virginia, a copy of each County organized with its boundaries that indirectly affects the present location of Johnson County, is given herewith. The first county organized in Virginia, under the Colonial system, which included what is now Kentucky, was Augusta.

AUGUSTA COUNTY.

The County of Augusta was formed in 1738, in the twelvth year of George II, by an Act of the Colonial Legislature, then

held in the Capitol in Williamsburg, as follows:

BE IT ENACTED BY THE LIEUTENANT GOVERNOR, COUNCIL, AND BURGESSES OF THIS GENERAL ASSEMBLY, AND IT IS HEREBY ENACTED, BY THE AUTHORITY OF SAME, That all that territory and tract of land, at present deemed to be part of the County of Orange, on the Rivers of Sherrando, Cohongoruton, and Opekon, and the branches thereof, on the north-west side of the Blue Ridge of mountains and lying on the north-west side of the top of the said mountains, extending from thence northerly, westerly, and southerly, beyond the said mountains to the utmost limits of Virginia, be separated from the rest of said County, and erected into two distinct counties and parishes; to be divided by a line to be run from the head spring of Hedgman River, to the head spring on the River Potowmack; and that all that part of the said territory lying to the north-east of the said line beyond the top of the said Blue Ridge, shall be one distinct County and Parish; to be called by the name of the County of Frederick, and that the rest of said territory lying on the other side of the said line, beyond the top of the said Blue Ridge shall be one other distinct County and parish; to be called by the name of the County of Augusta, and Parish of Augusta.'

BOTETOURT COUNTY.

In 1769, in the tenth year of George III, the County of Augusta was divided, and the County of Botetourt carved from part of it.

Whereas, many inconveniences attend the inhabitants of the County and parish of Augusta, by reason of the great extent thereof, and the said inhabitants have petitioned this General As-

sembly that the said County and parish be divided:

'BE IT THEREFORE ENACTED, BY THE GOVERNOR, COUNCIL, and BURGESSES OF THIS PRESENT GENERAL ASSEMBLY, AND IT IS HEREBY ENACTED BY AUTHORITY OF SAME, That from and after the thirty-first day of January next ensuing, the said County and parish of Augusta be divided into two Counties and parishes, by a line beginning at the Blue Ridge, running north fifty-five degrees west to the confluence of Mary's Creek, or the South River, with the north branch of Jones River, thence up the same to the mouth of Carr's Creek, thence up the said creek to the mountain, thence north fifty-five degrees west, as far as the Courts of the two Counties shall extend it; and that all that part of the said County and parish, which lies on the south side of the said line shall be one distinct County and parish, and called and known by the name of Botetourt."

BE IT FURTHER ENACTED, Whereas, the people situated on the waters of the Mississippi in the said County of Botetourt, will be very remote from their Court House, and must necessarily become a separate County, as soon as their numbers are sufficient, which will probably happen in a short time. That the inhabitants of that part of the said County of Botetourt, which lies on the said waters, shall be exempted from the payment of any levies, to be laid by the said County Court for the purpose of building a Court House and prison, for the said County.'

KINGSTON COUNTY.

In 1772, in the twelvth year of George III, the County of

Botetourt was divided, and the County of Fincastle made from part of same.

BE IT THEREFORE ENACTED BY THE GOVERNOR, COUNCIL, and BURGESSES OF THIS PRESENT GENERAL ASSEMBLY, AND IT IS HEREBY ACTED BY THE AUTHORITY OF SAME, That from, and after the first day of December, next the said County of Botetourt shall be divided into two distinct Counties, that is to say, all that part of the said County, within a line, to run up the east side of New River to the mouth of Sullivan's Creek, thence a direct line to the Catawba road, where it crosses the dividing ridge, between the North fork of Roanoke and the waters of the New River, thence with the top of the ridge to the bend where it turns eastwardly, thence a south course, crossing Little River to the top of the Blue Ridge of mountains shall be established as one distinct County, and called and known by the name of Fincastle."

KENTUCKY COUNTY.

By Act of October, 1776, Chapter 44, the County of Fincastle was divided into Kentucky, Washington, and Montgomery, and the name of Fincastle became extinct.

BE IT ENACTED BY THE LIEUTENANT GOVERNOR, COUNCIL, AND BURGESSES, OF THE GENERAL ASSEMBLY, AND IT IS HEREBY ENACTED, BY THE AUTHORITY OF SAME, That all that part(of Fincastle County) which lies to the south and westward of a line beginning on the Ohio, at the mouth of the Great Sandy Creek, and running up the same and the main or north-easterly branch thereof to the Great Laurel Ridge, or Cumberland Mountains, thence south-westerly along the

said mountain to the line of North Carolina, shall be one distinct County, and called and known by the name of Kentucky." (For the complete description of the boundary of the State of Kentucky, see pages 216 to 218, "The Kentucky Statutes" by Barbour and Carroll, 1894.)

Anyone familiar with the two main forks of the Big Sandy will note that the above description of the boundary line was very indefinite. This, in turn, caused border arguments, which later came before the Legislatures of the two States.

The Kentucky Legislature, in 1795, passed an act authorizing the Governor to take up this matter with the Governor of Virginia. This was done, and in due course, each state appointed three Commissioners clothed with authority to interpret the existing laws by settling the growing controversy by definitely locating the line. Difficulties of a large nature arose in the course of the deliberations of the joint commission, which served to delay the final decision for several years. At last, a joint meeting was held at the Forks of the Big Sandy in October, 1799, and the following agreement was reached:

"AN ACT establishing the boundary line between the State of Virginia and this Commonwealth. Approved December 12, 1799.

Whereas, commissioners appointed by the State of Virginia and this commonwealth, did, in order to ascertain and establish the boundary line between the said states, on the fourteenth day of October, last, enter into a written agreement under their hands and seals, which is in the following words, to-wit:

"The commissioners for ascertaining and adjudging the boundary line between the States of Virginia and Kentucky, appointed pursuant to the act of separation between the two states to wit: Archibald Stuart, General Joseph Martin, and Creed Taylor, Esquires, on the former; and John Coburn, Robert Johnson, and Buckner Thurston, Esquires, on the part of the latter, having at this day met at the forks of the Great Sandy River, according to appointment, and taken into consideration the said act of separation, have, and by these presents do unanimously agree and declare that the boundary line between the said states is, and shall be and remain as followeth, to-wit: To begin at the point where the Carolina, now Tennessee line crosses the top of the Cumberland Mountain, near Cumberland Gap; thence northeastwardly, along the top, or highest part of the said Cumberland Mountain, keeping between the headwaters of the Cumberland and Kentucky Rivers, on the west side thereof, and the headwaters of Powell's and Guest's Rivers, and the Pond (Pound) Fork of Sandy, on the east side thereof, continuing along the said top, or highest point of said Mountain, crossing the road leading over the same at the Little Point Gap, where, by some, it is called the Holley Mountain, and there it terminates at the west fork of Sandy, commonly called Russell's Fork; thence with a line to be run north forty-five degrees east till it intersects with the other great, principal branch of Sandy, commonly called the north westwardly branch; thence down the said north-westwardly branch to its junction with the main west branch, and down main Sandy

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to its confluence with the Ohio. AND, WHEREAS, doubts have heretofore prevailed which of the main branches of Sandy, the Act for dividing the County of Fincastle (which is the act referred to for the line between the two states), meant, and intended that the line should run up, and locators have been led into errors in entering their land warrants; it is therefore, unanimously further agreed between the said Commissioners, that no land claims founded on entries within the Forks of Sandy, or east of Cumberland Mountains or the waters of Sandy, previous to the first day of October, one thousand, seven hundred and ninety-nine, on either side of the before mentioned line to be run from the end of the said Cumberland Mountain to intersect the said main northeastwardly branch of Sandy, ought to be in any wise affected by said doubts which have existed respecting the said line; but that the said claims ought to remain valid and secure, as if no such doubts had existed, or as if the said territory had been within the acknowledged limits of either state. That is to say, that all entries of land made in the office of either state, which by this adjustment of line, falls into the other, shall be as valid as if made in the offices of that state in which the land lies; and that it be recommended to the said states to pass mutual laws for the ratification of the said claims, pursuant to the meaning and intent of this agreement between us; and that until such laws shall be passed, this instrument shall not be in force, but shall take full effect immediately after the passage of such laws.

And, Whereas, this Commonwealth does approve, and is willing to ratify and confirm the said agreement on its part.

BE IT THEREFORE ENACTED BY THE GENERAL ASSEMBLY: That the boundary line, as ascertained and described in the said agree-

ment is hereby ratified and confirmed; and all entries of lands made in the Offices in the State of Virginia, previous to the first day of October, 1799, lying in the forks of Sandy, or east of the Cumberland Mountains, on the waters of Sandy, which, by the establishment of the boundary line, as aforesaid, do fall within the limits of this state, shall be as good and valid as if they had been made in the proper offices of this Commonwealth.

"This Act shall commence and be in force so soonas the State of Virginia shall, in conformity to the aforesaid Agreement, on its part, pass a similar law."

There is an interesting tradition concerning the manner in which the Big Fork was selected. It is said that the Commissioners arrived at the point where Louisa now stands late in the day. Autumnal rains had been falling in the Valley, and both forks of the Big Sandy were rising. During the course of the evening it was decided that the boundary line should follow the largest fork of the Big Sandy. Throughout the night the Tug Fork rose steadily, and in the morning it appeared to be a much larger stream than the Levisa Fork. The Commissioners decided that the Kentucky-Virginia boundary should lie in the waters of the Big Fork. It is known that the Commissioners departed before the slow rising tide of the longer stream, Levisa Fork, reached the Forks and all too plainly told which was the largest fork of the Big Sandy River. Wide-spread good humor resulted when it was learned that the smaller of the two was chosen as the Virginia boundary.

DELEGATES TO THE ASSEMBLY. On April 13, 1777, Colonel Richard Calloway and Colonel John Todd were elected to represent the people in the General Assembly of Virginia. Subsequently,

Colonel John Miller, General Green Clay, Squire Boone, and Colonel Wm. Irvine, living in that is now Madison County, were members of the Virginia Legislature.

KENTUCKY COUNTY DIVIDED.

In july, 1780, the County of Kentucky was sub-divided into three counties: Jefferson, with John Floyd, Colonel, Wm. Pope, Lieutenant-Colonel, and George Slay, surveyor; Lincoln, with Benjamin Logan, Colonel, Stephen Trigg, Lieutenant-Colonel, and James Thompson, surveyor; and Fayette, with John Todd, Colonel, Daniel Boone, Lieutenant-Colonel, and Colonel Thomas Marshall (father of the great Chief Justice of the United States) surveyor.

Fayette County received its name as a testimony of gratitude to General Gilbert Motier de La Fayette, the gallant and generous Frenchman who volunteered as the champion of liberty on this side of the Atlantic, and proved to the world that although a nobleman by descent, he was a republican in principle, and was more ennobled by nature than by all the titles of hereditary rank. His world famous visit to Kentucky about this time probably accounts for the county receiving the honor.

"BE IT FURTHER ENACTED, That all that part of the said County of Kentucky which lies north of the line, beginning at the mouth of the Kentucky River, and up the same and its middle fork to the head; and thence south-east, to the Lexington line shall be another distinct County, and called by the name of Fayette. May, 1780."

CHAPTER VII.

Times and Customs in the Days of Old.

(NOTE) Not many of these conditions now exist, and have no connection with modern methods, but they are included herein for their historical value).

In the days of early pioneering in Eastern Kentucky, living conditions were splendid in the light of what the people were accustomed to. Not a church house was to be found in the Big Sandy Valley for many years: even a calico dress was a curiosity. Mortars to pound the corn into meal and the slow grinding hand mill were generally in use, with only here and there a horse mill, which was later re-placed by the water, or grist mill. Bears grease, or oil was used for shortening, and deer skins to make breeches for the men and moccasins for the women.

The pioneers lived in log houses--some merely poles, daubed with mud. Most of themwere built of logs which were hewn, or faced with an ax called a broad ax. These logs were put together in the form of a pen, or house, by the assistance of many neighbors, as the logs were too heavy for even two, or four men to handle. After the walls were erected, came the covering of the roof, which was made of boards riven by hand. The upper floor frequently consisted of boards, the ground floor of large, heavy slabs, or puncheons split from large trees and hewed with the broadax; the doors were of boards fastened with a lock which consisted of a hole in a log with a round wood pin or peg which fastened the door. The hinges consisted of a hickory withe, fastened at each end into a

log at the top of the door. If the settler used any plank, or lumber in the building of his house, he had to secure this by hand, as follows: First, a good, poplar tree was selected and cut, sawed into logs, then split and hewed with the broadax, then lined with a line soaked in pokeberry juice, or fire coals. They lined both on top and bottom, which served to indicate the thickness of the planks to be sawed, which were cut by means of the whip-saw.

Two men could saw from two to three hundred feet of lumber per day. After the rough lumber dried, or seasoned, it was dressed by hand planes. It was then ready for use after much work, which required strength and patience.

These log houses usually had one wide open fire-place into which logs of any size could be rolled. About all the cooking for the large families of that time was done on these open fire places. The mother would fill a kettle with fresh meat, or anything else she wanted to cook; swing it over the open fire by means of a swing crane which was stationed at the side of the fire-place and proceed with her spinning, weaving, or other work. Plenty of bear meat, venison, pheasant, and wild turkey accompanied with maple molasses, wild honey in the comb, and spice-wood, or other teas, formed a home fare good enough to tempt the appetite of a modern. They did not use salt in their bread. The nearest place then to get salt was at Kline's Salt Works, in 'Old Virginia', at the old salt works on Middle Creek, Mayfield, or Graysville, which had to be carried on horse-back, as their only way to move, or transport anything was on horse back, or on foot.

There were lots of wild animals, such as bears, wolves, and panthers, which afforded much sport for the hunters and plenty of game for the taking. A man could step out before breakfast and kill a dozen grey squirrels; and it was customary for someone in the neighbor-hood to take their hounds out before dawn and start a deer, and by ten o'clock the dogs might usually be heard, running the deer a short distance away, all the neighbors then joining in the chase.

When the first settlers wanted to go somewhere in the woods, they would take a hand ax and cut the bark off one side of trees so they could find their way back. They called this "blazing a route". They would travel the path until it became a plain, beaten path, and then cut the timber from either side some to make it wide enough to ride horse-back. This was called a bridle path.

The man's time was occupied by hunting, clearing ground, cutting timber, building log houses for the new settlers, fencing, ditching low land, digging wells, building boats and canoes, schools, and roads. Where any large amount of work was to be done all the neighbors were invited to join in the task, which included log rollings, house raisings, and corn huskings. These gatherings produced their amusements for the time. Although there was no legal compulsion to the performance, every one was expected to do his duty. A person who did not do so, felt his punishment in their refusal to attend when his turn came for similar aid, and never pointed out as a shirker.

These log rollings, house-warming parties, husking bees, dances, and political gatherings were always the occasion for the coming together of all the near-by settlers, and the starting of many a court ship, as most of them were participated in by the beaus and lasses. The inhabitants generally married young. There was no distinction of rank, very little of fortune. The first impression of love generally resulted in marriage, and a family establishment cost but a little labor, and nothing else.

When the youth had begun to "make some speed" with one of the damsels, she was supposed to give her time and attention to him and to him alone, and vice versa. Calls were made at will, without any previous engagement or under-standing. But the usual time for such functions was Saturday, or Sunday, or both. It was no breach of etiquette, whatever, for the young man to pass the night at the house of his sweetheart's parents, and he often did this, staying over both Saturday and Sunday nights. While the youth was enjoying his call, it was a matter of small import if the hands of the clock pointed to 10:00 P.M. He may have prolonged his call indefinitely through the night. When a pioneer youth was seen calling on a girl, nine times out of ten he meant business, for not much time was wasted on frivolous matters like love, in those days. And the same per cent of weddings was "slipped". When the wedding came off, usually during the morning, the big dinner took place the same day, at the home of the bride's. The night of the same day was given over to the gay festivities of the square dance, or the "shindig" and old games. The next day the "infair", or dinner came off at the home of the groom. One of these weddings in early times was a picturesque affair, and was an event which excited the

attention of the whole community in which it occurred. Below is given an account of one of them:

"In the morning of the wedding day, the groom and his attendants assembled at the house of his father, for the purpose of proceeding to the mansion of his bride, which it is desirable to reach by noon, the usual time of celebrating the nuptials, which ceremony must, at all events, take place before dinner. Let the reader imagine an assemblage of people, without a store, mantua-maker, or tailor within twenty miles; an assemblage of horses without a blacksmith, or saddler within like distance. The gentlemen dressed in shoe packs, moccasins, leather breeches, leggins, linsey hunting shirts, and all home-made. The ladies in linsey petticoats and linsey, or linen bed gowns, coarse shoes, stockings, handkerchiefs, and buck-skin gloves. If there were any buckles, rings, buttons, or ruffles, they were relics of old times. The horses were caparisoned with old saddles and bridles, or halters, and and pack saddles, with a bag, or blanket thrown over them; a rope or string as often constituted the girth as a piece of leather.

The march, in double file, was often interrupted by the narrowness, or obstructions of the horse-path, for roads there were none; and these difficulties were often increased by the jocularity, and sometimes the malice of the neighbors by felling trees and tying grape vines across the path-way. Sometimes an ambuscade was formed by the way side, and an unexpected discharge of several guns took place, so as to cover the wedding company with smoke. One can imagine the scene which followed this discharge; the sudden spring of the horses, the shrieks of the girls, and the

chivalric bustle of their partners to save them from falling. Sometimes, in spite of all that could be done to prevent it, some were thrown to the ground. If a wrist, elbow, or ankle happened to be sprained, it was tied with a handkerchief, and little more was thought, or said about it. Another ceremony took place before the party reached the house of the bride, after whiskey was introduced, which was at an early period. When the party arrived within a mile of the house, two young men would single out to run for the bottle. The worse the path, the better, as obstacles afforded an opportunity for the greater display of intrepidity and horse-manship The start was announced by an Indian yell; logs, brush, muddy hollows, hills, and glens, were speedily passed by the rival ponies. The bottle was always filled for the occasion, and the first who reached the door was presented with the prize, with which he returned in triumph to the company.

The ceremony of the marriage preceded the dinner, which was a substantial backwoods feast of beef, pork, fowls, and sometimes venison and bear meat roasted and boiled, with plenty of potatoes, cabbage, and other vegutables. After dinner the dancing commenced and generally lasted till next morning. The figures of the dances were three and four-handed reels, or square set and jigs.

About nine or ten o'clock, a deputation of young ladies ~~xxxx~~ stole off the bride and put her to bed. This done, a deputation of young men in a like manner, stole off the groom, and placed him snugly by the side of his bride. The dance still continued, and if seats happened to be scarce, every young man, when not engaged in the dance, was obliged to offer his lap as a seat for one of the girls, and the offer was sure to be accepted. In the midst of

this hilarity, the bride and groom were not forgotten. Pretty late in the night someone would remind the company that the new couple must stand in need of some refreshments; "Black Betty", which was the name of the bottle, was called for, and sent up-stairs but often "Black Betty" did not go alone. Sometimes as much bread, beef, pork, and cabbage was sent along with her as would afford a good meal for half a dozen hungry men. The young couple were compelled to eat more, or less of whatever was offered them.

The marriage being over, the next thing in order was to "settle" the young couple. A spot was selected on a piece of land of one of the parents for their habitation. A day was appointed shortly after their marriage, to commence the work of building the cabin. The fatigue party consisted of choppers, whose business it was to fell the trees and cut them off at the proper length; a man with a team for hauling them to the place and arranging them, properly assorted, at the ends and sides of the building; a carpenter, if such he might be called, whose business it was to search the woods for the proper tree for making clap boards for the roof. The tree for this purpose must be straight grained, and from three to four feet in diameter. The boards were split four feet long with a large froe, and as wide as the timber would allow. They were used without planing, or shaving. Another division was employed in getting puncheons for the floor of the cabin; this was done by splitting trees about eighteen inches in diameter, and hewing the face of them with a broadax. They were half the length of the floor they intended to make. The materials being prepared, the neighbors collected for the raising. The roof, and sometimes the floor, was finished on the same day the house was raised. A

third day was commonly spent by the carpenters in leveling the floor and making a clap board door and table. This last was made of a split slab, and supported by four round legs set in auguer holes. Some three-kegged stools were made in the same manner. Pins stuck in the logs at the back of the house supported clap-boards which , which served as shelves for the table furniture. A single fork, placed with its lower end in a hole in the floor and the upper end fastened to a joist, served for a bed-stead, by placing a pole in the fork with one ~~end~~ through a crack in the logs of the wall with cord to lay the bed and quilts on: or from the front pole through a crack between the logs at the end of the house, the boards were placed to form the bottom of the bed. A few pegs around the wall for a display of the coats of the women and the hunting shirts of the men, and two small forks, or buck's horns, to a joist for the rifle and shot pouch, completed the carpenter's work.

The cabin being finished, the ceremony of house-warming took place before the young couple was permitted to move into it. This was a dance of a whole night's continuance, made of relations of the bride and groom, and their neighbors. On the day following, the young people took posession of their new mansion.

Such were the weddings of those days. To prevent the reader's getting a bad impression of weddings in this section now, a picture of a modern church wedding is shown, which, it is observed, is in direct contrast to the one just described, and comparable to those in "The Little Church Around the Corner" at East 29th Street, New York City.

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The wants of the hearty pioneer were few and simple. Clothing was altogether home-made, from flax, cotton and wood. Flax was grown expecially for linen; the mothers made their bed sheets, towels, and table cloths from it, and often clothing was made of it as well as shirts and trousers. The simple, but hazardous way in which cloth was made is as follows: After the flax was pulled, it was spread on the ground to lie for weeks, in order that the pith, or inner part of the stalk might rot, leavong only the bibre, or outside of the stalk; then the stalks were gathered, and tied into bundles, or sheaves; the bundles were broken to pieces in a flax breaker, leaving only the fiber mixed slightly with the pith; each broken bunch was then taken to a board driven in the ground; and by means of a swingling knife the principal part of the pith was separated from the lint; but what was left was taken out, completely by means of a hackle. This was a board about 3 inches thick and eight inches wide by fourteen inches long, with steel points driven through to the length of about six inches, and about one-half inch a-part. These points were very sharp. The lint bunches were pulled through the teeth of the hackle till all appearances of the pith had disappeared; then these bunches of nice, yellow lint were twisted like tobacco and taken to a small wheel, and spun into threads on a broach, of sufficient size to fit the hollow shuttle for the old fashioned weaving loom; then the cloth was made. It was very rough, but after washing several times it became soft and very white. As to cotton, nearly every house wife planted a small crop. After several cultivations, at which time the cotton bolls began to open, the picking began, very slowly, as the bolls

opened very irregularly. When all the cotton was gathered, the separation of the seed from the lint began. This was done by picking each little seed by hand or separation by means of a rude little hand cotton gin made of wood. Cloth was made by nearly the same process as the flax, except the breaking and hackling. When the good, patient women wished to color their cloth, this was done as follows: First, by gathering the bark of a white walnut or maple, steeping, or boiling the bark till all the coloring matter was extracted, then adding sufficient copperas to make the desired shade of color. Then they dipped the cloth into this colution several times, each time permitting the cloth to air, so as toset the dye.

Wool has ever been an asset to the people, but not so much x now as it was then. The clipping of the wool was done by means of hand shears. After clipping the wool, which was always full of burrs of various kinds because the sheep ran at large, or in weed pastures, came the separation of the burrs from the wool, a very tedious and tiresome job, as it was done by hand. After picking the burrs, the wool was washed and dried, and then carded by hand into small rolls; then spun into threads by means of a hand wheel into broaches for the shuttle to be used in the hand loom. The coloring process was the same as in flax, or cotton. Clothing made in this way was very durable, and constituted the raiment of all classes. The making of all this home made cloth was done by hand sewing. No such thing as a sewing machine existed. Buttons were made of wood covered with cloth, or cut from the shell of a gourd. Ladies used thorns obtained from a thorny shrub for pins.

Washing was done by means of a large trough and battling stick. They had no wash boards, and it was just a matter of washing with their hands and beating their clothing clean with the paddle and and a bench, usually done by the side of a nearby branch, or creek. The soap used was strictly home-made, by using commercial lye and meat cracklings, or drain from wood ashes.

There were no steam or gasoline mills. Corn meal was made by means of a hand mill. This consisted of two stones, one beddeed firmly in a rum, or box. the top stone being turned by hand by means of a shaft extended from the stone to a cross bar above; this stone had a hole in the center, extending down to the head-stone, to admit the corn while turning. Another way was to erect a spring pole and attach a perpendicular shaft to it so as to admit handles. This shaft (commonly known as a sweep mill), by means of the spring pole crushed the grain which, usually, was placed i n a large trough.

The over-shot mill was used to some extent. This consisted of a large wheel some twenty or thirty feet in diameter, with buckets attached to the rim about three feet a-part; this wheel was placed near a fall, or precipice, and the water pouring over struck the buckets, thereby turning the wheel, which was assembled with smaller wheels, connecting the whole machinery so as to turn the grist mill attached to it. This process was very slow, and could only be used in time of much rain, or high waters.

Another very economical way was the grater. This consisted of a piece of tin punched with a nail, the punctures being very close together. After preparing the tin in this way, a board

about 3 feet long was dressed, and a hole just a bit smaller than the tin was made in the board; then the tin was attached to the board, and in this way soft corn could be converted into meal. Some have been known to parch, or heat the corn until very brittle, then grind it into meal by means of a coffee mill.

After making the meal by various processes, came the baking of the bread, which was done in open skillets, or ovens, which were heated over the fire, as previously mentioned. Another way of baking, or cooking bread, known as the ash cake, was as follows: The dough was shaped into round, or globular forms, without salt or soda, and placed in hot ashes and covered well with hot coals This remained sufficiently long for complete baking; then the ashes were removed and the bread was ready to serve.

Still another form of bread known as the "Johnny" cake was baked as follows: A board was dressed very smoothly and thoroughly soaked with oil or grease. When the dough was prepared it was placed on the Johnny" board, near enough to the fire to admit slow baking. When one side was sufficiently done it was reversed and the other side prepared in the same way, after which the 'Johnny' cake was ready to serve.

Maple sugar was a luxury. This was made by tapping a sugar maple and draining the juice into pails with drains made from elders. The juice obtained was then boiled down, and the residue, which was hardly 10% of the original liquid, formed the sugar.

Most every house-holder raised some sorghum cane in order that he might have molasses for his table. The way in which

the juice was extracted from the cane was as follows: The farmer made his own mill, which consisted of two rollers of wood shaped by hand. These rollers contained cogs at the top, all of which were fastened between two boards, or slabs sufficiently strong to bear the pressure needed. Soap of tallow was used for lubircating purposes; but frequently, after all the friction was removed, one could hear t is mill in action some two, or three miles away. It was necessary to run the cane through the mill at least three times to extract the juice. The juice was poured into kettles and boiled till the desired sweetness was reached. The farmer made his,own barrels or jugs to hold the syrup.

Enough wheat was sown to supply the family with wheat bread, or brown biscuits. It was cut, or harvested with a reap hook, or cradle, by hand, and threshed with sticks, or flails and cleaned, or fanned with home made blankets. Two men could thresh and clean some six, or eight bushels a day. It was milled in the same manner as the meal already mentioned. After grinding in the hand mill, the crude flour was sifted through a fine cloth by hand, to separate the bran from the finer flour, or else taken to a water mill and ground into flour; then the bran was separated from the flour by means of a bolt, or chest. While this grade of flour was not so white, it certainly was nutritious, clean, and healthy, because it was pure wheat flour.

The women of that day were as busy as the men and saw to the carding and spinning of their wool and cotton into yarns, as well as going to the woods for barks to color the yarn, and make

their cloth in handsome stripes. They wove it, and then cut and made their cloth by hand, as already described. Some of the cloth was bleached to a spotless while at the spring, or branch. The women also helped to make the crops during the spring and summer; and then made their cloth and did their sewing during the winter.

A woman's social standing was regulated more by the quality of the products of her household than by anything else. They planted orchards, they dried their pumpkins and beans; and when they began to raise furit they gathered and cured both wild and cultivated fruits for the winter, as that was their only way of putting up food.

However, the pioneer did not lack for plenty to eat, and that of the best. His bill of fare was a very good one. A more tempting one could not be served to-day. What could be more appetizing than bear meat boiled or roasted before the fire, or on wooden bars over a furnace made for the purpose? Venison, broiled on the coals, or boiled and eaten cold? Pheasants hung up before the fire and roasted to a fine brown? Johnny-cake made of corn meal, beaten in mortars, or ground on hand mills, shortened with bear fat, with some stewed, dried pumpkin put in the dough? Wild honey in the cork, or strained maple molasses in abundance in its season, and plenty of maple sugar to sweeten their spice or other domestic tea? Huckleberries, serviceberries, and other wild fruit as relishes? The epicure of to-day would delight in such a meal.

Every house had a spinning wheel, a reel, and a loom

and the wholesome damsels of that day knew how to use them; while the mother spun the flax and wool into thread, the Grandmother knitted the hosiery and gloves for the family, and the little girls filled the quills. Those were busy days. An eight hour day then would have been like a holiday, as their work was from sun rise to sun set, with very little time for rest. A prosperous farmer once had about fifteen men helping him work out his corn; and when they had hoed to the end of the rows, some of them took it upon themselves to take a little time out before starting the next row. The farmer noticed that a wind storm had blown down his rail fence, and remarked, 'Boys, let's carry these rails back up the hill while we're resting." All fences were made of rails, which necessitated much "rail splitting". A man's physique was judged by the nurber of rails that he could split in a day.

While they worked hard through the week, the week-end was taken off. No one worked on Sunday, while Saturday night was the time for amusements, which were adequate to their wants. It was very fashionable to have dances--what the people termed the "Old Virginia Hoedown." While many drinkers to excess were found in that day, as most every man partook of the beverage, a drunken man was rarely seen at one of these dances. In case some one took too much, they would 'ship him.' They would not stand for any disturbance. The women were not afraid of drunken men. The reason for this was that the men would not allow their lady molested, nor allow any bad conduct. The very best people took part in these sports, and it was not necessary to call the Sheriff.

The good men simply took the law into their hands and would not allow drunken men to disturb their plays. In 1844 whiskey could be obtained at any of the taverns at the following prices:

One-half pint of whiskey for 6-1/4¢; 1 pint 10¢; 1 quart 18-3/4¢; 1/2 gallon 31-1/4¢; 1 drink 5¢; 1 drink of wine or brandy, 10¢.

One would think that whiskey, which was so pure, so reasonable and acceptible, that it would affect the morals of the people, but it did not. The men were brave and the women virtuous. When men fell out, they generally very coolly fought it out with their fists, and ended the matter by shaking hands.

The only weapon of defense carried by the pioneer was the trusty old flint lock rifle with which he could bring down his target. A hatchet and a hunting knife completed his means of protection, as well as aiding him in securing his game for food.

In outlining the customs of these early settlers, mention should be made of what it is almost impossible for the present generation to imagine--their traditions and superstitions. Most of the older people believed in witches. If anything got wrong with a horse or cow, their first thought was that it was bewitched. On the other hand, the cows of a supposed witch, who usually was an old person, always gave plenty of milk. There were many who professed to be able to expel the witch charm; and to do so, disguised themselves in the form of a black cat, or other traditional unlucky thing.

Some of the superstitious beliefs were as follows. Never turn back; it is unlucky; don't let a black cat cross your path; Friday is unlucky; put a stone in the fire-place, and the hawks will not catch the chickens; if a bird flies into the house, someone will die soon; killing toads will make the cows give bloody milk; thirteen is an unlucky number; if a person counts a hundred stars before looking down, he will drop dead; ; it is bad luck to sing at the table; if a ghost follows you, step in the middle of a stream and cross your fingers; someone has just died when roosters crow in the night; it is bad luck for a hen to crow, to carry feeding tools through the house, to take a cat with you when you move, if you go to bed singing you will die that night; if a baby's finger nails are trimmed, it will be guilty of stealing before it is a year old, carry a rabbit's foot for good luck; put a horse shoe over the door for good luck;

walk under the mistletoe for love, or take the paddle of a goose's foot and boil it, then give the water to a girl to make her love you; throw love vine over your left shoulder, naming some girl without looking at the vine, and if it grows, she will love you; and if you walk over a grave in a cemetary, you will be the next person to be buried there. These were the conditions under which they were reared, and it took many years to outlive these superstitions.

Although, matches, lamps, gas, or electiricity were unknown then, the question of lighting the houseswas very simple. About the first method used was to saturate a string in lard; place it in a metal holder, and refill, as needed. Another method was that of burning plain old pine knots. The knots, however, were soon replaced with tallow candles, and little lamps made of lard and cotton wicks. Later on they used brass lamps, which later were discarded for glass lamps with glass globes.

Fires were started with flint and punk; that is, rubbing a piece of steel with the flint, which was an oily stone, the sparks igniting with the soft, dry wood, and with the addition of some fine pine kindling, a good fire was soon burning. Anyone who has tried the above, knows that it is no easy matter; and for this reason, the fire was seldom let out in the winter. They would bank, or cover the fire with the ashes at night, and still have fire the next morning.

Little can be said in favor of the means of communication of those days. The mails were so uncertain and slow

few people gave them much consideration. Sometimes a letter would lie in the Post Office three months before the addressee would find it out. For many years there was only one Post Office in the county, which was at Paintsville. This condition existed for a long time, as the offices were few, and far a-part. The first mail route was from Catlettsburg to Pikeville. It was carried on horseback. Two trips were made a week--if it did not rain too much and swell the streams. After the railroad was built to Richardson, the mails were brought on to Paintsville by two mail hacks, such as were seen in some of the remote sections of the county a few years ago. A few routes are still covered by horseback. Money was never sent through the mails previous to the civil war, but the Owner took it up, or down the river; or, if it was going to Cincinnati, sent it by the Honshell line of steamers."

Slaves were numerous then, but those who were able to own them were not "stuck up". For many years after the settlement of the county, more slaves, in proportion to the population were to be found in that section of the State than in the Bluegrass. Few counties in the state, now, however, have fewer colored people than Johnson.

Mention was made in a preceding paragraph of the transferring of money. There was very little of it in circulation, and, as a matter of fact, very few people had any currency. The skins of the bear, the deer, buffalo, and other fur-bearing animals, combined with the sale of ginseng and yellow root, with a little added from wolf-scalps at $5.00 each, furnished about the

only source of revenue. The bear-hides were sold to fur traders for a price which varied from $1.00 to $3.00. The different hides were held by the local dealers, who numbered only about two, until the through trader bought and flat-boated them down the Big Sandy to the Ohio, where they were steam boated to market. The money received from these sources usually went to but what little they got from the general store.. Accounts were very commonly figured in English money as late as 1815, when one American dollar was worth six English shillings. While money was scarce, goods and 'eats' were plentiful, such as they were. The thrifty house-wife provided most everything for the table, and it was not necessary to buy much. They lived very cheaply. All people had to do was to have plenty of milch cows. the cows practically wintered in the woods on ferns and sprouts. Those were the days - when they had no taxes to pay, and everyone was free to do almostxe as he pleased, instead of going to please the policeman. Land titles were un-settled, and it mattered not where one wandered. The old hunters just meant to camp and kill game, and that was all they cared for, or worried about.

These old people as a rule, were unlearned, and ignorant of the ways of the world; but, with all their rudeness, they were hospitable, and freely divided their rough fare with the neighbor or stranger, and would have been offended at the offer to pay. Some of them laid away as much for company as they did for themselves. They lived, they worked, they fought and feasted, or suffered together in cordial harmony, and stood for the good principle which inspired, and influenced the later generations to reach an average kind to equal by any in the country.

NOT SO LONG AGO.

Although many advancements had been made by 1890-1900, the people of the County, as a whole, were still in a pioneering era. They had few books, inadequate schools, few amusements, and very few good news-papers, as well as slow means of transportation, to keep them in touch with the outside world. At that time, the citizens were going to Richardson, a distance of eighteen miles, to get to the train. Paintsville had no paved streets, no water works, no electric lights, no telephone or telegraph facilities, no automobiles, no natural gas.

Those were the days when one could buy real beer for five cents a glass, and the lunch was free. Eggs were three dozen for a quarter, and milk, 5¢ a quart. The butcher gave liver for the cat, and treated the children to bologna. The grocer used a potatio (now worth 10¢) as a stopper for the lamp oil can and threw in the vegetables with a five cent soup bone. The hired girl was satisfied with $2.00 per week, and she did the washing. Women did not powder, nor paint, nor smoke, play poker, bridge, or the ponies. Stores were open every night until ten o'clock, and twelve o'clock on Saturdays. The men wore boots and whiskers, chewed tobacco, worked eleven hours a day; and if one smoked cigarettes he was called a dude. A kerosene lamp and a steroptican in the parlor were luxuries. Every home possessed an organ and a marble top parlor table, holding an album and a bible. The larged wash tub was put to family use every Saturday, when it was too cold to go to the creek, or river. No one was operated on for appendicitus, or tonsilitis, and the folks lived to a good, old age just the same.

It was a time when everybody knew Tom, Dick or Harry, in addition to everything that went on throughout the county. They did not forget it, either. Today, someone may get lost, drowned, or killed, but to-morrow it is forgotten. Such was not the case then. Most anyone of the older generation now living can tell all about how Uncle "Tip" Childers' child disappeared, as well as many other mysteries that were never solved.

In that day folks were buying OLD PRICKS and selling the FRENCH PRICKER with their sap-log money. About the only sources of revenue were saw-logging, push-boating, school teaching, holding a political office, or farming. The word farming, as applied here, meant only the raising of corn, wheat, potatoes, and sorghum, and not stock raising. Cattle were generally turned loose to roam where they could, which was mainly along the roads. Hogs were raised in the forest, and their principal food was mast, very abundant each year. Some went wild. Hunting the wild hog then furnished something of the thrill of the old days when the early settlers pursued the panthen and bear. In like manner hog meat and beef had taken the place of bear meat and venison. Coffee had come into use, but it was received green and had to be hulled and roasted in the oven. Corn bread was served three times a day in most of the homes. The old water mill was still a familiar sight along all the larger streams of the county. It was a weekly occurrence for the father to put one of the boys on an old, lazy mule with a two-bushel turn, and send him to the mill to have his 'turn' made into meal by the good-natured miller.

In addition to the hunting of wild hogs, coon hunting and fox chasing were the great sports at that time. A good coon dog, or a pair of fox hounds were highly prized by the Owner. Coons were then numerous, but now they are practically extinct, and their passing is regretted by the old hunters. A very few foxes are still to be found, but not many, as in the nineties, when anyone could sit on his porch and hear the hounds running a fox on a near by ridge. This was sweeter music to many of them than the voice of a cultured soprano on the radio to-day.

The music of the "Sour-wood Mountain" fiddler, and the jigs of the three fingered man with a banjo across his knee appealed more to the people than anything now heard in a modern vaudeville show. Of course, all these compositions were played by ear, and not by note, either to pass away time or at some entertainment, but they touched the heart when no other form of music would. This old time music predominated to the present time in many of the homes. Songs such as "Sour-wood Mountain," "Arkansas Traveler", "Turkey in the Straw," "Billy in the Low Ground," "Fisher's Horn Pipe," "Hop, goes the Weasel," "Little Brown Jug," and "The Forked Horn Deer," were usually preferred, but it was no uncommon thing for someone to break forth on his violin, singing:

"I'll tune up my fiddle, I'll rezin my bow,
I'll make myself welcome wherever I go."

Or the banjo picker, with

"Gi' me the rock and gi' me the line,
"Gi' me the gal ye call Cor'line."

Or,

"Beefsteak when I'm hungry, corn liker when I'm dry,
Pretty little girl when I'm lonesome; sweet heaven when I die,"

Or,

"There's salt in the ocean, there's fish in the sea,
"The girl I love has gone back on me."

Another form of amusement was the annual pie social held in almost every school-house to obtain funds to buy something necessary for the school room. The ladies brought pies or cakes and sometimes a basket of eatables for the boy friends to bid on. The highest bidder ate his purchase with the with the girl who prepared it; and, of course, took her home after the entertainment.

There were no big days except election day on the first Monday in August, and a big religious meeting in August. There were no shows nor movies for the young people to go to see.

About this time many feuds existed among the people of several counties in Eastern Kentucky. Johnson County has always been free of these, for there is not one on records. Although much bitterness existed at times between individuals, it never got to the point where revenge was taken by wholesale killers in the families of those connected with these private controversies. Up to 1890, only four murders had been recorded within the County. Perry, Pike, Boyer, Breathitt, Elliott and Letcher counties, and the Kentucky-West Virginia state line were scenes of many of these dreadful feuds, in which many lives were lost.

If one were to approach some of the older men of the county, who, by the way, are not very willing to admit that they are advanced in years, and ask them to relate some of the fond memories of the days when they were young, they very likely, would mention the days when they "puch-boated" on "Sandy". There are not many of them who have not done this. The river was navigable only about two-thirds of the year to steam boats, and push-boating was resorted to the rest of the time for the transporation of goods. It was very hard work, but it brought several men together, and they enjoyed it. Jokes and stories of push boat occurrences are only excelled by those of the modern salesman.

The steam-boat was to the people then what the rail-road and highway bus are today. They were the only modes of travel up Dog Sandy until twenty-five years ago. Many people now living, made their first trip out of the valley via the steam-boat. Not only were these boats convenient for travelers, but also for the transportation of freight. Shipments were received at Catlettsburg, and regular trips were made by such old boats as the Condo, Armeda, Bonnie Breese, Beulah Brown, Conley, Dip Noyes, Thealka, and many others, to Likeville. The shrill blast of their whistles never failed to bring a thrill as they headed Buffalo Shoal, or rounded the Muddy Branch bend. For the last few years before the coming of the railroad, the traffic was very heavy on the river. They had their competition then, as well as accidents, just the same as the automobiles and trains do, now.

A little incident between the Donkey and Argand is given. The Donkey was a small boat, and very speedy. The Argand was large and could not get along so fast. In its effort to cut the traveling time on its trips, the Donkey would run around the larger boats. The Argand management tired of this, and whenever, or wherever it met the Donkey, it would turn cross-wise in the river; and being so long, prevented the Donkey from passing, holding it up for an hour, or more on several occasions. A person viewing the river now, with so many snags, or rocks blown from the hillside by contractors building highways, or farmers felling the trees into it to cultivate the river banks, might wonder how such large boats navigated the river. Every year a boat commonly known as the stump puller rid the strear of these obstacles, and the shoals were being wing dammed. To-day the sight of a river steamboat would be unusual.

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CHAPTER XIII.

Histories and Publications.

History may be called the most neglected of the sciences. Industry has provided for the development of physics and chemistry and in its large, well equipped laboratories, great men have been produced. Various foundations have fostered the increase of knowledge in biology, pathology, and medicine, and every facility is offered the researcher in his valuable study of life, of disease, and its cure.

The historian is left to grope alone. He is kind of step-child of the sciences, due to the fact that history has no motive power of its own, will not cure a disease, and will not provide bumper crops. But it has a motivating force on humanity. The light of the past is a guide to the future. The civic ills of other times may be avoided by its study. It is a food of a mental kind, the knowledge and experience of former generations.

Kentuckians know too little of Kentucky history. Kentucky lore is learned pleasurably, from study of what the early Kentuckians used in their work and play. Appreciation of what the forefathers had to contend with, what they contrived for their ease and enjoyment in a pioneer setting, is of value to the older, and younger Kentuckians.

Through the influence of the increasing historical societies the public is cultivating a taste for popular literature. They are demanding historical fiction, of the better sort, books on travel, and, especially, books dealing with history and biography.

While there have been many good histories issued of the Bluegrass section of Kentucky, very few have been published of Eastern Kentucky.

The first of any importance was THE BIG SANDY VALLEY, by William Ely, published through the co-operation of Zephaniah Leek in 1887. This was a history of families and individuals from their entrance into the valley up to 1887, together with the times and customs through that period. A book of 500 pages embellished with occasional illustrations, the history is a valued possession. Its author, once editor of the WEEKLY PROGRESS, was an interesting writer, and spent a number of years in writing the history, traveling through-out the valley, much of it on horse back, to gather data.

Unlike most histories, THE BIG SANDY VALLEY does not give events in chronological order; nor does it relate the history of the people collectively, or politically, but rather does it give a personal history of the people of the valley and their achievements, individually, serving to keep alive the valley's early history, and at the same time, interesting intimate, personal touches on the lives of our forbears, the pioneer settlers.

It was printed by the Central Methodist Press, of Catlettsburg; and although more of a genealogy than a history, it was a wonderful publication for that time. The printing and binding would compare with modern work. A few copies of this book may still be had from Davis Leek, Catlettsburg, Kentucky, for $1.50

each.

Several brief sketches have been prepared annually for the Official publication of the Kentucky Department of Agriculture. One of the best of these was prepared by John C.C.Mayo, in 1900. It is included herein, under the Chapter "Times and Customs."

THE FOUNDING OF HARLAN'S STATION, by William Elsey Connelley was the next narrative of importance. It was published in 1910, and describes at length the founding of this early settlement, and gives an account of the Indian captivity of Mrs.Jennie Wiley and the exploration and settlement of the Big Sandy Valley in the Virginias and Kentucky, to which is affixed a brief account of the Connelley family, and some of its collateral and related families in America. This book, of 177 pages, is only one of Mr.Connelley's books, as he has issued several books and papers on Eastern Kentucky and Kansas. He now resides at Topeka, Kansas, where he is Secretary of the Historical Association, but was reared in Johnson County, Kentucky. (See the Conley family).

Another book, entitles THE BIG SANDY VALLEY was written by by Dr.Willard Rouse Jillson, Kentucky's State Geologist, Historian and poet, in 1942. It was a very comprehensive history of that section, and brought to light, for the first time, the importance of the remote, but beautiful valley in the Pioneer History of the Commonwealth. Dr.Jillson gave a brief, geological history of the Big Sandy Valley, and presented its historical development in some detail, including Indian explorations, border warfare, and settlement. This periodical history closed with the year 1850, and was published by the John P. Morton Company, of Louisville, Kentucky.

Dr.Jillson has been the author of many books pertaining to Kentucky. He was for many years on the faculty of the University of

the University of Kentucky as Professor of Geology, and is member of the American Historical Association, the Kentucky State Historical Society, and the Filson Club, of Louisville.

The Paintsville Herald has published, from time to time, many articles of historical importance on Johnson County and the Big Sandy Valley, the best of which were its editions of December 30, 1937 and March 10, 1927, and referred to herein under "Newspapers".

LIFE ALONG THE HILLS AND MOUNTAINS OF KENTUCKY was gotten up by W.R.Thomas, of Allen, Kentucky, and published by the Standard Printing Company, of Louisville, Ky, in 1926. This book contains brief sketches of forty counties of the Eastern part of Kentucky, giving the mode and manner of living of by-gone days, and discussing the hard-ships and turmoils of the hardy pioneers. It deals at length with the folk lore, short vision, and illiteracy of some sections; but these are conditions which existed thirty years ago, and are not found today, any more than in remote places in any other state.

JOHNSON COUNTY, KENTUCKY (this publication). Of late years there has been a lamentable tendency noticeable in the larger cities, especially of the East, and more right in the Blue Grass section of Kentucky, which apparently looks upon every one as a hayseed who does not live within sight of the Statue of Liberty, on Manhattan Island, in Hollywood, Palm Beach, or on Michigan Boulevard. Particularly, have the sneers of "big-leg" foreigners and 'outsiders" been directed, through motion pictures and writings of metropolitan reporters, towards the communities and battle ground

the tree-clad hills of Eastern Kentucky.

Eastern Kentucky does lack some things, just as do all other sections of the country. Go back into the most remote spots and perhaps one will find unusual conditions, which, at their worst however, will not compare with the gun men of Chicago's gang war, or the Metropolis' Chinatown; but these are by no means typical. The streets of Manhattan may be filled with cultured people, but not more cultured than are found in Eastern Kentucky. Their patriotism may be of a high type, but there is none of it so high that citizens of this section cannot equal, or surpass it. They may be proud of themselves, but let them try to show a purer strain of real American blood than these people. Better live in the hills of Kentucky, where some persons cannot spell "mosquito" than in the flats of New Jersey where nobody can dispel them.

"Outsiders" who venture into the territory are surprised, and even shocked to find that Eastern Kentucky is just as peaceful and safe to live in as the place from which they came. They do not find everybody "toting" a gun, or the people rough, and ready to "collcock" them at every turn. It is quite interesting to a native lover of the section to hear the newspapers make such statements. "Well, it is different from what I expected. Why, I expected to find feuds; to find people more ignorant than anywhere else; to find nothing but mud; in fact, I expected to experience quite a bit of excitement."

Teachers, ministers, and other professional characters who have come to assist the "mountaineer", say they have gotten all assistance given them, and in many instances the native is superior

in intelligence and intellect to the representatives who are sent to help them.

Above all, the things that have been written and told of the region for their sympathetic appeal and sensational reading material have not been true. It is a great country, where any law abiding citizen may live in safety, and prosper. It is just these things that the author puts forth by presenting all records and activities in book form so that they may be available to any one seeking true and impartial information of the Big Sandy Valley.

Four years, beginning in Jan, 1924, were required to gather the data herein. All records pertaining to Johnson County and the Big Sandy Valley on file with the Kentucky State Library, the Kentucky State Historical Society, the Kentucky Geological Survey, and the County Court records of Mason Floyd, and Johnson Counties were examined in the preparation of this work, not mentioning the numerous references acknowledged herein.

The author was led by tracing the lineages of four families, namely: Davis, Hall, Price, and Rice. It was soon evident that these families had married into, and were related to all the larger families of Johnson County. When their genealogies had been traced, and some research added of each person of prominence a book on genealogy had been secured. Every family has something of historical importance connected with it which some member takes pride in passing on from generation to generation; and when

these were sumbitted with the lineages, a little history had been gathered. Using this as base material it was seen that if this were combined with the official records, a complete history of the County could be written.

Having been born and reared within its boundary, having a personal knowledge of its topography, environment, and surroundings, and knowing the traits, character, education, religion, and customs of the people, and at present residing in Frankfort where most of the records are available, and therefore in a better position than an outsider to do so, it has been a pleasure to prepare a compilation of Johnson County that no other local person has attempted. The value and merit of the book from a historical stand-point and as a reference to the county, are left to the reader.